

PERIODICAL ACCOUNTS

RELATING TO

MORAVIAN MISSIONS

No. 146 SECOND
CENTURY

JUNE, 1938

INDEX.

	PAGE
WESTERN TIBET	3
JERUSALEM (LEPER HOME)	10
AFRICA (UNYAMWEZI)	19
AFRICA (NYASA)	62
SOUTH AFRICA (EASTERN PROVINCE)	64
SOUTH AFRICA (WESTERN PROVINCE)	65
BRITISH GUIANA	68
DUTCH GUIANA (SURINAM)	74
WEST INDIES (EASTERN PROVINCE)	76
WEST INDIES (JAMAICA)	81
NICARAGUA	83
CALIFORNIA	89
LABRADOR	91
ALASKA	105

STANDARD ACCOUNTS

OF THE

INTERNAL REVENUE

DEPARTMENT

1880

ASIA.

WESTERN TIBET.

Annual Report of the West Himalayan Field for 1937.

IT is with much gratitude in our hearts to God, that in reviewing the life and work of the church in Western Tibet during the past year, we can report on the field in a more hopeful manner. Internal strife of one form or another, so common to Christian churches in their infancy, which unfortunately exerted a deleterious influence in the Leh and Kyelang congregations in particular, were set at rest; and all determined to live together in a closer bond of fellowship. We may attribute this happy result to the Day of Intercession which was held in each of our congregations early in the year under review.

We had the joy of receiving by the right hand of fellowship two members who had for some years held themselves aloof from their fellow Christians, and we were encouraged by the regular attendance at our services of two families whose half-hearted interest in the life of the church had been an obstacle to spiritual progress.

The little school for girls has maintained its numbers in Christian and Buddhist children. The absence of any Mohomedan girls was due to the fact that a rival school for such has been in existence for more than a year, and they are forbidden to attend the mission school. The teaching of hymns and verses of Scripture, Bible stories, and knitting, constitute the curriculum of this little school of ours in Leh.

Besides his ministerial duties, Yoseb has continued his course of Biblical instruction of the Christian children; and since the Gospel Inn for pilgrims was begun, he has consistently made daily visits to it, and preached the Gospel to wayfarers lodged there, and also in the neighbouring serais. This Gospel Inn is a venture of faith upon which we embarked during the year. The house was left to the church by the late Choskyt, one of our senior Christian women, thus rendering it possible for us to open a Gospel Inn for pilgrims and travellers passing through Leh to various parts of the country. It is worthy of mention that the London Association in aid of Moravian Missions very generously collected sufficient funds to adapt the house for the

purpose for which it was required. The work, however, of enlarging the windows, adding new rooms, and effecting other improvements, cannot be started until the spring of 1938. In the meantime, evangelistic work is being carried on there, and a small dispensary to provide simple medical treatment for travellers is conducted in this Inn. Later on it should be possible to keep an evangelist permanently at work at the Gospel Inn, and in other ways to increase its scope and usefulness.

The Leh report mentions the clash between the lamas and laity at a place called Spitug (five miles from Leh) where about five households of Buddhists, having been excommunicated by their lamas, asked that they (the laity) might be accepted as enquirers for Christian instruction. As it was evident that the request was made from purely utilitarian motives, they were advised to compose their quarrels, and if then they still desired to become Christians, arrangements would be made immediately to give them the appropriate instruction. It is significant that when people in this country are in trouble, they at once come for advice to our Christians, which shows that the indigenous Christian exerts an influence for good amongst the people. The Hindu magistrate in Leh remarked in this connection, that if there were to be conversions from another faith, he hoped it would be towards Christianity.

The work of evangelisation has gone on steadily throughout the year; evangelists, ministers and missionaries taking their turn in touring out-lying districts. Two of our evangelists penetrated the interior of Tibet, distributing gospels to the wandering tribes of Tibetans they met on the arid plateaus of that country. They encountered little difficulty in their travels, partly because they had toured that district on a previous occasion, and partly because they carried a medicine chest with them which proved invaluable as a means of creating a friendly spirit. Our evangelists are now dispersed in various districts where they make a village their headquarters from which they tour other villages within a radius of say ten to twenty miles. The longer tours are arranged at times when the rivers and passes become more or less easy to negotiate, though it must be remembered that travel at any time in the Himalayas is fraught with a certain degree of difficulty, and indeed, sometimes with considerable risk.

A new venture was inaugurated in Sheh, when Trashay was stationed there to hold services and teach the children of a small body of Christians in that village. The day may come when it will be necessary to provide a minister to take charge of that congregation which at present is almost as strong numerically as that in Khalatse. It is encouraging

to report that one of the Christians there contemplates building an annexe to his house to serve as a church building. He has already made the sun-dried mud bricks in preparation for building.

Standzin has a hard task in breaking down age-long superstition and ignorance in the Nubra district. His is a lonely task as he is separated from his fellow Christians ; and though he cannot report any conversions, he and his capable wife exert a good Christian influence in his village, which is shown by the friendly, I might almost say, intimate relations that exist between him and the people. The witness of a well conducted Christian home cannot fail to be effective, for this is one way in which Standzin tries to lift the people above their ordinarily low level of social and domestic morality.

Kyelang is without a missionary owing to Br. Fred Peter's departure on furlough to Europe, but Trashay Paljor, another of our evangelists, is doing his best to minister to the congregation in the meantime. Before his departure, Br. Fred Peter succeeded in building a Gospel serai for travellers, which has proved worth while. He has also done much towards improving agricultural conditions on the extensive property belonging to the mission there.

In Khalatse an attempt has been made to increase the scope of the native minister's activities by giving him charge of the congregation. This has been done in anticipation of the period when the missionary will be absent on furlough, possibly next year. Thus the experiment of gradually assigning more responsibility to the indigenous church is being tried out. The holding of open-air meetings in the village was a bold venture for the small community of Christians who hitherto were somewhat timorous of a public demonstration of their loyalty to Christ. They, however, seem to have co-operated wholeheartedly in this move. Recent opposition by the Buddhists to the project of obtaining a site for a small church building at Khalatse, may prove a setback to these meetings in the village, but we trust this will be only temporary. Although it has been necessary to suspend medical work at the Leh hospital, Mrs. Driver has been busy with medical work which came her way at Khalatse. Gradually the people, especially those suffering from cataracts, will grow accustomed to visiting that station for treatment.

We were fortunate in being allowed to publish the *Ladakh Herald*, the Tibetan monthly paper under a new name, which has now been published for the past ten years. We have reason to believe that the Gospel message, and other items contained in it, are welcomed, judging from the increased demand for copies.

Church self-support is still a goal to be reached, for at the

present stage of church development it seems doubtful that the church will be able to bear the full burden of its finances for many years to come, though it does contribute to some extent towards the upkeep of its ministers, and the rent for church buildings. The two factors which militate against full self-support, are the poverty of the average Tibetan Christian, and the fewness of their numbers. Yet the fact that the church has attempted to face up to the problem of self-support is a step in the right direction.

The scheme for combining a class for the training of two evangelists, and a small primary school for boys, has been begun, but it is too early at this stage to comment upon it, as it has been in operation for less than a month.

We close our report with hearts full of gratitude for God's patience with us, and His guiding and controlling influence over the Church of Christ in Tibet. There is much spade work to be done e'er the hard soil is fit to receive the seed of the Kingdom ; but we would press on with our task, be it ever so difficult, in the sure confidence that God is working His purpose out for the peoples of the uplands of Tibet.

“ That men may rise on stepping-stones
Of their dead selves to higher things.”

(Signed) WALTER ASBOE.

Leh, October 16th, 1937.

Annual Report of Khalatse for 1936-37.

The happenings in our small congregation here this year have been numerous, and I will record the more important ones. It is sad to have to report year after year that (though our efforts have been greater than ever this year) we cannot tell you of even one soul won from our dark surroundings for Jesus. Nor can we point to any signs of anyone showing a change of heart, of conversion among the Buddhists in whose company we live. Yet we thank God our Father that He has led us along His paths and that He has blessed us and shown us ways, new ways of service. Surely our efforts have not been in vain, for we know that it is He who grants the increase, and we do feel and know that He has used each of us in this small congregation during the past year.

Ever since I came to this field four years ago the question as to how the Gospel could be brought to the people in the best way has been ever in my mind. Even Khalatse with only a small minority Christian and the rest indifferent to the needs of their own souls presented a problem. If two or three of us went to the village to preach or even talk about

religion no one would gather to hear us. If we invited the Buddhists to our Church to listen to our Message no one responded and so this summer we decided to hold our afternoon services in the village in the hope that our combined witness might have some effect on our neighbours. This plan has a great advantage over that of a single man preaching, for even though the villagers do not wish to hear the Words of Christ the preacher is assured of an audience and the help of his brethren gathered round him. The lamas have discouraged their flock from listening to our speakers, but even so the children have always come and joined us. The Congregation turns up well and sings lustily, so that the whole village can know when we are praising God in their midst.

Last November when we held a Day of Prayer our Church joined with its sister Churches in the West Himalaya and re-dedicated itself to God's service. This Day of Prayer was asked for by the new Superintendent, Br. Asboe, who took charge at the beginning of last year. We spent one or two Sundays preparing for the great day and our efforts were very successful, for a new spirit entered our worship and we were really a brotherhood, a Unity. The experience was very encouraging. Another item is the desire of our Brethren here to acquire a plot of land suitable for building a larger church than we have at present. This is looking forward to the future, but when we do begin to increase, our present church will quickly become too small. We are trying to get a site at the top of the village, nearer the houses than the Mission compound, where our present church is. The Buddhists naturally do not like our new move and the lamas have expressed their disapproval. Consequently we are meeting considerable opposition in our efforts to get this land and Br. Dewazung is suffering some persecution. This, however, will die down, no doubt, when the negotiations are completed.

Our day schools continue according to plan. The Christian school, except for one small boy, is really a girls' school and all the year round the children are being taught by Br. Dewazung. The Buddhist children's school, which is open during the winter months, because child labour is in great demand during the summer, is a means of leading the Buddhist boys to Jesus, for they continually hear stories of His Life. Br. Madta has charge of this venture, and though last year was my first attempt at such a school, already the boys are asking when they will be able to come again, which is very encouraging. In a week or two we shall be starting again on this interesting piece of work.

The medical work in this small village, of course, does not compare with that of Leh, yet we do as much as the people bring us. Dr. Driver has got a reputation for doing successful

cataract operations, and last autumn we did eight or so, and this year some four or five people will shortly be coming to be "made see." We get a lot of minor ailments and injuries, but our work is greatly hampered because the Buddhists have no confidence in us and prefer to obey their own medicine men and the directions of the lamas who certainly foster in the people a distrust of the missionaries. Their influence was seen last autumn when an epidemic of dysentery came to the village. Dr. Driver was very busy caring for the Christians who had been infected, but not a single Buddhist came to us for treatment. We would ask you to remember us in this part of our work and to pray that the people about us may quickly come to realise that we can help them when they are ill; that their confidence in us, should they give it, will not be misplaced.

Our numbers have gone down by two this year through the death of two children. Br. Dewazung lost his younger son aged three years. The child had contracted a virulent form of dysentery. Also Br. Stobgyas's youngest daughter was called home in the spring. It was very encouraging to see how these families through their trouble bore witness to their faith and showed to their neighbours the Christian way of bearing their sorrows.

Just before Easter came, we welcomed to our fellowship Sr. Stendzin who came from Leh and was married to Br. Yohanan. It is seldom that a marriage between Christians take place in Ladakh, for, as we are only a small community, it is necessary that partners from other communities be chosen. This being so, the Christian marriage takes place when that partner has been baptised, which is usually about two years after their marriage. So it was an added pleasure to be able to wish the happy pair joy and blessing in their new state.

So far I have mentioned nothing about our taking the Gospel to other villages, but that part of our work has not been neglected. Br. Madta, our evangelist, has been in all directions preaching, though nothing spectacular occurred. Also the missionary has accompanied him on two occasions; in fact we have just returned from a tour lasting twenty-nine days.

The word then has been preached at every opportunity, and our witness has been made both in Khalatse and the surrounding districts. I beseech you to remember us in your prayers so that we may know we have your sympathy and encouragement in our work. May our Khalatse congregation's efforts result in the acceptance by this village of our Lord as their Lord and Saviour before very long.

There is one more item to speak about and that is at the beginning of September Br. Dewazung took charge of this

congregation, and in future he will write this report. So I would ask you to keep him in mind and bring him into your prayers that God may bless him and prosper the work he has care of in this land.

(Signed) NORMAN DRIVER.

Khalatse, 13th October, 1937.

Annual Report of Leh Congregation for 1936-37.

Looking back over the past year, we are conscious of much reason for thanksgiving. The workers in this mission have kept well, and the daily routine was carried on as usual. The services on Sundays and the various church festivals, and celebrations of Holy Communion were regularly observed. Brethren and sisters, who have previously been at cross purposes with each other, were brought into harmony. Elijah Tsaytan Puntsog, who had during the past year been involved in much judicial trouble, won the four cases against him; and he has obtained a good post in the service of the State in Leh, for which we thank God.

Besides this we have to thank God for the following circumstances. At Sheh, a village seven miles from Leh there are four Christian households with nine adults and nine children. Owing to the distance from Sheh to Leh they could not come to church very often, so this year Br. Asboe placed Trashay in charge of this out-station. At present he resides in a village quite close to Sheh, and every day goes to Sheh to teach the Christian children and one or two adults to read, as well as giving them instruction by telling them Bible stories. On Sundays he conducts services in one or other of the houses of the Christians. It is our intention that a little room should be built to serve as a church for the Christians in Sheh, and to this end the elders voted a sum of Rs. 15 for the purpose of making the sun-dried mud bricks for the building. We hope that this edifice will be completed before the winter sets in. So the Christians will have their own little church in which they can hold their services, and celebrate Holy Communion and other Church festivals.

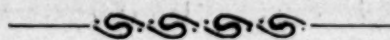
Owing to the kind assistance of the National Bible Society of Scotland, Trashay and Zodpel were able to travel over the border distributing Gospel portions to the people. Shamuel and Tsaytan Puntsog, who happened to go in the same direction in the course of business, also distributed tracts to the people they met. In Leh many tracts and Gospel portions have been distributed, in fact never before have so many tracts, etc., been distributed. We are greatly indebted

to the Scripture Gift Mission in that this society has supplied us with the necessary literature.

The house left by Choskyt in her Will to the congregation has proved useful. It is now called the Gospel Inn. I go there regularly to speak to the travellers assembled in the house, and also to the neighbouring serais, where a large number of people congregate, and so get many good opportunities of preaching the Gospel.

At a village called Spitug a quarrel arose between the lamas and forty-three villagers. They came to me saying that they wanted to become Christians. They thought, however, that they could accept Christianity without instruction. I said to them: "To embrace Christianity your hearts must be changed, and you must try to understand the meaning of the Gospel. You do not understand what Christianity is. It is not like changing your clothes. First of all you should live in harmony with your neighbours, and if then you still want to be Christians, I shall go to Spitug and give you Bible instruction." When they saw that they could not become Christians without changing their hearts, they did not come again to me. As Christian intercourse increases in this country, so the feeling of dislike to Christianity diminishes. The most important thing is that we must have zealous workers who are ever concerned for the souls of men, and count them precious. In closing this report, we thank God that Mission Board has every intention of supporting this church and providing for its needs. May God bless our work for Him, and enable us to reap a good harvest in Tibet.

(Signed) YOSEB GERGAN.



LEPER HOME AT JERUSALEM.

SIXTY-SIXTH REPORT, FOR THE YEAR 1937.

Matron's Report.

THIS is the first report to be written by another hand than that of Sister Oggeline. At the beginning of her furlough, in May, Sister Oggeline received the unexpected call to work in Christiansfeld.

Although we feel that God had been preparing this place for her, we felt it keenly that we were no longer to have her among us, and that the thirty-three years of work, so richly blessed, in her beloved Leper Home, was at an end.

Our Sisters, patients, servants, and a great circle of friends

of several nations have her to thank for much love and devotion. Her example lives in all our hearts. May God bless her yet further, and make her a blessing to many.

We sisters who remain are allowed to continue our service for these poor folk, and this is for us a great privilege and a true cause for thankfulness as well as a call to new love and devotion.

* * * * *

Owing to Sister Oggeline leaving us, it was necessary to appoint a new Sister. Our home, Emmaus, sent us again a Danish Sister, Sister Katherine Gorrsen, who took up her work here gladly and has settled down nicely. Dear friends, give a special thought to our new Sister, for what a change it is, to come from European conditions and get used to strange people with their native language and, to us, unaccustomed ways. Climate, food, surroundings, all are strange, and come hard to a newcomer who has to learn both English and Arabic.

* * * * *

About our patients: again this year we have to say that few, if any, have made progress towards health. If we had not the assurance that God's hand was working, we should soon be discouraged. It is indeed a hard task at times, to bandage the same wounds day by day, year in and year out, without seeing them heal. Yet just in this the Word comes to us: "As the Heavens are higher than the earth . . ."

But on the other hand is quite another picture, which becomes ever clearer to us. Our patients have to spend anything from five to twenty years in the Home, and they live their lives under the slow but constant rain of God's Word; and such poor, helpless folk could not be reached in any other way. We have something to say later about Isa Abed, in whose case we have experienced the truth of the saying "continued drops will wear away the stone."

In this experience we find our greatest need; for the more earnest we are in showing forth Christ to the Mohammedans, the more opposition we have from the stronghold of Mohammedanism, which is an enemy of the cross of Christ.

We would like you to know, dear friends, that our work here is not among quiet, grateful and devoted patients, but among ungrateful, discontented and grasping people, who think that it is a special favour of God to us Christians that we are allowed to serve Mohammedans, who, they say, are God's Chosen Ones!

I am not referring to our Jewish patients, whose outlook is more passive.

And I do not mean that we live in a state of war with

our patients. On the contrary, this last year has been a specially peaceful one ; but the hostile power of Moham-medanism lies ever in ambush, ready to break out at the least opportunity or to work against us under the surface.

We serve those entrusted to our care with word and deed, though at times opposed by Satan's might ; yet we know that the Lord is at our side, ready to manifest Himself in us if we will allow Him to do so, and if we do not doubt His power over hard hearts.

* * * * *

Now to write of the occupants of the supported beds.

Harrogate.—Our old Zahava has this year been released from her restless life and has entered, we hope, into eternal rest.

She was a Spanish Jewess, born in Spain, and had behind her a life full of changes and hardships. In her younger days she had been in Palestine, later in Constantinople and Greece, and at last to Palestine again. In every case anti-Jewish movements had been the cause of her wanderings.

The next occupant of the bed, Fatmeh Salah—who had left a houseful of five children behind her, and had come into our care together with her twelve-year-old leper son—was to us a specially dear, friendly and grateful patient. I say “was,” because she has died. We are sorry not to have her with us ; and how sadly her boy misses her.

Schimhad Dahan was the next occupant of the bed. Like Zahava, she was an aged Jewess, born in Tunis and brought up strictly according to the laws of her fathers. In Tunis she married, but lost three of her children in the course of the years.

Then she vowed to serve God in the land of her people, and made her way to Palestine. Her remaining children died, and in her old age she became a leper. She is a friendly old woman. Oh, that the Salvation of the Messiah be hers even in the eleventh hour !

Come unto Me.—Our Helluweh died during last year. It is impossible to describe the condition of this poor leprosy-ridden body. Yet she, who was formerly quarrelsome, became more and more quiet and thankful.

Up to the very end we repeated texts to her from the Arabic Bible—“There is no salvation in any other”—“He who hath the Son . . .” and many others. We commended this poor soul, a sufferer from her very youth, to the Good Shepherd ; and in spite of all our seemingly fruitless efforts we ask ourselves : Will not some of our poor lepers be found gathered in His fold ?

The newest inmate of this bed is Salah, the twelve-year-old son of Fatmeh Salah, who is mentioned above.

Salah is a slim and pleasant boy, though much spoiled by his father.

When this father had to bring both mother and son to us, and when in tears he said good-bye to them, he kissed his son again and again on the cheek. To the wife he offered his hand for her to kiss, and when she begged him to give her some money he pulled out his purse and gave—not to her, but to the twelve-year-old boy—thirty piastres. Here you have a typical Mohammedan picture.

Salah started diligently to learn English and German, but suddenly gave it up without any reason or explanation.

We have a feeling that the other patients had no wish to see this young and promising Mohammedan able to read the Bible for himself in English or German.

Southport I.—Jeshua is, in spite of all his jokes, a real son of the Home. What we would have done without him during the year, when Sister Ida was so often laid up with illness, I cannot say.

God has opened a wonderful door for his better understanding of the Bible. How long we have laid the case of this kindly disposed—but on account of his capriciousness, difficult—man before God! The One to help him was Christ Himself, in Whom he believed even if but feebly. The language difficulty—he is a Spanish Jew—was the hindrance to his understanding of the Scriptures. About this time he had the news that his family had left Spain and were settling in Constantinople. Spanish is his mother tongue, though he can only speak and not read it. Last year God put it into the heart of Sister Johanna to take lessons in Spanish, enough to enable her to read the Bible. Now Jeshua's long-cherished secret wish is fulfilled—to hear the Gospel in his own tongue! And from this we Sisters learn: continue in prayer.

Southport II.—Ahmed-el-Chatib. He has become weaker during the past year. He appears to be more open and tractable; and for this we are thankful, for he is one who can be difficult on occasion. Yet we find an easy way to his heart if we ask after his aged mother.

Mayfield.—Abd-el-Latif. He, too, is much weaker. The joints of his hands and feet are crippled, so that he can no longer grip or hold, and can only walk with difficulty.

After a long time, when he had refused any conversation on spiritual things, he was lying in bed suffering much from his wounds. He complained to me, and I said: "How grieved we are to see you suffer. But we have eternity to look forward to."

"Yes," said he, "in eternity the Mohammedan lepers will reign as kings."

I: "Yes, if you have accepted Jesus as King beforehand."

He: "That is what you teach; but we don't think so."

I: "We pray that you may realise that this is something that interests us all. At the Judgment you cannot say: 'We did not know,' because you do know. The responsibility of accepting or refusing the truth is yours."

North-West London.—Muhammad-es-Samui. He is the brother of Abd-el-Latif. The two brothers are astoundingly alike: their sickness runs the same course, and their minds run on the same lines. They are very attached to one another, and the older, a man of thirty-four, calls the other, who is only thirty, "child."

Peace of God.—Gamil. Oh, if he only had peace. But he is an out-and-out Mohammedan. We need much wisdom and patience if we are to win him over. Lately he had a visit from his mother, a dear little old woman, who wept bitterly over her sick son. She asked how he was getting on; and when she heard that he sometimes gave trouble, she warned him most earnestly, and this for a time at least made things better. But how hard it is for strong young people like this, to be overtaken by such a fate!

Clifton.—Isa Abed has been twenty-two years in the Home. He was about twelve years old when he came, and had been a servant in an Arab family, who think highly of him to this day. His years of suffering have made him a physical wreck. A former acquaintance came to visit him a while ago. He found Isa in the garden, sitting as the lepers sit, arms round knees and head sunk upon them. The friend, who did not recognize him, asked him: "Is Isa Abed dead?" "Yes," said Isa, "he is dead." How true this terrible answer is, for we can see that he must "die" before he can "live."

There are few patients who have given the Sisters more trouble than Isa: indeed, on several occasions we have felt that we must send him away, but God ordered otherwise. His influence in the Home, and especially among newcomers, was against authority. But slowly God brought him to his knees. First Isa lost one faculty after another; then he lost one friend after another—for he was tyrannical in his dealings with others. All forsook him, and left him to feel his weakness and helplessness very bitterly. But through all these experiences the Sisters befriended him. It was not easy to talk to him, for he seldom opened his mouth, except to say something bitter; and when the last of his

friends turned away from him, he was like a broken man. But now we have experienced the miracle, that for the last three years he has ceased to say hard things, but accepts with quietness and gratitude the care of the Sisters. How we pray that he may also accept our Lord and Saviour. So after nineteen years we begin to see fruit. Let us not be weary !

Christ Church, Westbourne.—Mahmud Saleh. He, too, has gone from among us. He passed through a hard struggle. The more nearly we saw his end approaching the more clearly did we speak the Word to him.

On one of the last days, while we were bandaging him—it took nearly an hour to dress his wounds—we spoke for between one and two hours with him about the state of his soul.

He : “ You have no need to do that : pay attention to the state of your own soul.”

Sister : “ True, that is very needful. But when one has been so long in the Home as you have, our Lord will certainly enquire of us whether we have spoken the truth to you plainly.”

He : “ You have only come to the Home to annoy the patients.”

Sister : “ Better to annoy you here, than to leave you to be lost for eternity.”

How we have prayed God to be merciful to this poor soul, who really at times seemed to be possessed of an evil spirit. Not long after, Mahmud died.

Ahmad Zakaria is the new occupant of the bed : a happy little lad, a ray of sunshine. We are all fond of him. He is about ten years old : his mother died of leprosy six years ago. At last the father brought his boy : they come from Hebron. One morning in the bandaging-room we suddenly heard the bleating of a kid. The “ kid ” was Ahmad, who had crept into the cupboard ! It is sad that he is already very ill ; and we only hope that his one sound eye may be left to him for a long time.

Leamington.—Mahmud Saadeh. Poor man ! However he manages to live ! His nose gone ; a great hole in his cheek ; his voice a mere whisper, so that it is only with difficulty that we know what he is saying and what he wants ! Inwardly ill, too, the future for him is an anxiety to us.

Blackheath and Lee I.—Isa Ismain. He is our “ faithful patient,” who stands by us without question. Because he is rather effeminate in his ways, and has let his hair grow long, the other patients call him “ Miss Julia.” But in his

case, too, the disease is making progress in the wrong direction. How hard it is for him, and for us, that he is now completely blind. "Shall I never see the sunshine again? Never again see my way, nor my work? Is there no medicine, no operation, that can help me?"

Say, friends, what are we to answer to such a sorrow?

Blackheath and Lee II.—Hanun. Our last report of him ended thus: "Hanun is full of grudges." Unhappily it is still so. Ingratitude is a frequent enemy in our life. Hearts grow hardened towards all doings of men and of God. We try to make it like the sun: continued warmth at last melts the ice!

In Memory of Henry Johnson.—Harand. With deep emotion I have to tell our friends that this, our one Christian leper, whose story I so often told in England, has passed from faith to sight. In Harand we saw all the sufferings of body and mind that leprosy brings with it.

"I am a worm, and no man." The darkness of night was about him, and Satan used this in hard fights that nearly cast poor Harand down.

In the autumn he became worse. We spoke to him of eternity and of his going home, and for long eternity was the world in which he lived. At Christmas, in great weakness, he was still able to take part. But the Lord made haste! Influenza and pneumonia set in.

"This will be my last illness," he said to the Sister.

"Do you know that the Lord will soon call you?"

"Yes," he answered, quite clearly.

"Are you afraid to die?" asked a Mohammedan.

"No, I am not afraid."

He begged us: "pray often with me, for my thoughts are like fluttering birds."

So, on the day after Christmas, the Shepherd came and took His weary sheep to Himself. How marvellous it must be for Harand, now that he can see! And we and the other patients miss him sadly.

Josef Rogoff is the new occupant of the bed. He has been in and out of the Home formerly; but now he has to remain, because he is practically helpless. Rogoff is a Jew from Odessa in South Russia. With his parents and brothers and sisters he had to leave Odessa. He remained in Palestine, while the others went to the Argentine. In Argentine they lived for many years in peace, but a few years ago had to leave again. Now they are in Tel-Aviv, and have to experience the troubled times in Palestine.

Rogoff was a farmer. He goes in fear of the Arabs, and the times weigh on him. He still holds aloof from the Gospel.

St. John's Church, Boscombe.—Mizrahi. Mizrahi's narrow understanding has so far not become greater. A short time ago he threatened to leave the Home in anger. We said to him: "Well, if you have made up your mind to go, then go."

Thereupon he bespoke a place in the bus for Tiberias for next day. But in the morning he called so plaintively for the Sister.

"Yes, Mizrahi, what do you want?"

"Oh, Sister, I have had such a poor night that I do not feel well enough to leave the Home to-day. You are a mother to me."

Young Women's Missionary Society, Bethlehem, Pa.—Aaron. Aaron and Mizrahi are room-companions. Aaron is a Jew from Kurdistan: he is a peaceful and friendly inmate of the Home, and we are all fond of him. We are sorry that he has to spend most of his time in bed, on account of his poor health.

Burton-on-Trent Auxiliary.—Hassan-abu-Hamra still needs your prayers.

He is a strict Mohammedan, and resists all our efforts to influence him. In his health condition he is getting steadily worse.

The King's Daughters, Bethlehem, Pa.—Hassan Auwad is one of our dear old friends. We cannot change these old people; we can only wait upon them like daughters on a father.

Bethany.—Saleh died early in the year. In a sense his death was a relief, for we Sisters had been overburdened with bandaging work—often two Sisters would spend four hours daily at it—and it pleased God to take the most afflicted to Himself.

Saleh was a human wreck, needing the constant care of the Sisters. But that opened the way to his heart, which at one time had seemed like a stone. God sees more than we.

Mahmud Abu Sakur, the new occupant, is from the Hebron district, and is the father of three children. The mother is dead. He worries a good deal about his orphaned family; indeed, anxiety about their children is one of the special burdens that many of our patients have to bear.

Willesborough.—Muhammad Salim. This is a tall and strong young man from Syria, the eldest son of a poor but good family whose members come now and again to visit him with gifts and tears. He is a practical and intelligent

man, and feels his hard lot very keenly. Many a time does he throw up his arms and cry out as though in doubt: "Oh God! Oh, God!" This insidious disease is getting worse in his case, too. Muhammad is very fond of Pastor Nielsen, and listens attentively to his preaching. He needs your prayers very specially, for he is, to all seeming, a lifelong prisoner to leprosy.

A Friend at Taunton.—Chamis. Our ever-cheerful Chamis has had to go through a hard time of suffering. He, so fond of walking and activity, has deep wounds on his feet. Lately his brother's wife died and left three little children. "They are like little chickens," he said, "so small are they." The brother had not the money to get married again. If he can manage it, he will go to Cyprus, to buy a wife in the market there! "Yes," said Chamis, "those are blows! And I love those children as if they were my own; yet I cannot be of any help, because I am fettered by this sickness."

This brings to an end the report of the occupants of supported beds; but I have still to write of a private patient who has often spent a time with us. A gifted youth, his father had him well educated; but already in student days he was under treatment for "rheumatism." Three days after his marriage the doctor had to tell him that he was a leper! The poor man went and bought a rope, but God stayed his hand. He made his way to Tiberias; and God sent him to us.

We have had many experiences with him, for this gifted man, so rudely torn from ordinary life, has been a great sufferer. He has great faith in the Sisters, though more than once he has threatened to end his life.

Not long ago he married a young Jewess, and makes his home with her when he feels well enough. Last year he was away from the Home for several months, and suffered greatly.

Truly with tears we have prayed for this man so deserving of pity. Specially one evening we were moved to pray for him. Afterwards, one of the Sisters went over to pray with him, for he is willing to listen to God's Word and we have given him a Scofield Bible. He said: "Sister, yesterday evening I was ready to do away with myself; but I could not." "Yes," said the Sister, "I know why. We committed you to God's almighty hands, and they will never forsake you. And in those hands I leave you now; they are more certain than our weak human hands." In the spring he left us, parted from his second wife, and went to Paris for a cure. Since then we have heard nothing of him.

So you see, my dear friends, from these experiences how

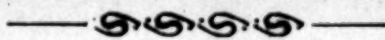
much wisdom we need to deal with all our different patients. We are full of gratitude to God, who protects and surrounds and keeps us. How rich we are in Him, and how safe!

We thank our Governing Board and all the great circle of friends who have so faithfully supported us with counsel and deed, with gifts and prayers. This "unseen wall" is a great source of strength.

God bless you all from His fullness.

With hearty greetings to all, we are your Sisters in the Leper Home, and in their name,

MARGARETE RIBBACH (Matron).



EAST CENTRAL AFRICA.

Report of Unyamwezi for the Year 1937.

THE statistics tell us that the baptized membership has increased by 635 souls during the year under review. It is a result for which we are truly grateful to our Heavenly Father. Figures and statistics have their value. They are, however, a help only to indicate what has been achieved and to remind us of our increased responsibility. Spiritual progress cannot be measured by mere figures. The actual progress may be greater or smaller than the figures show. The standard for measuring spiritual values and progress given us by our Lord is the only safe and reliable one: "by their fruits ye shall know them" (Matt. 7, 20). In applying it, it should be borne in mind that the members of our congregations have come from heathenism, by which they are still surrounded, and that they are beginners in the imitation of Christ. If due consideration be given to these facts we cannot but be filled with gratitude to our Heavenly Father for the results and fruits we have been privileged to see during the year. We have not been spared disappointments either. If we had, one might feel inclined to query the genuineness of the results recorded in that there will be some drawbacks of a passing or lasting nature in the struggle between light and darkness.

In the following a brief survey of the work in which we are engaged is given.

I.—*General Missionary Work.* There was much activity displayed at the new Urambo in the sleeping-sickness concentration during the year, resulting in giving the new place the appearance of a Christian village, whereas in the beginning of the year it was a mere camp in the African bush. A

church and school were built. The small band of Christians worked hard under the able leadership of their missionary, Br. Pedersen. They were encouraged by donations given by other congregations in Unyamwezi. They managed to get the church ready before the rains started. It is a neat building. Writer had the privilege, accompanied by Mrs. Gaarde, to be there for the dedication.

The hope has been expressed on former occasions that the removal of the Urambo people from their old surroundings, alive with real and superstitious reminiscences from the days of their famous chieftain Mirambo and filled with places dedicated to ancestor worship, might be for the good as regards their response to the Gospel message. A walk through the villages in the concentration leaves the observer with the impression that nothing has been left behind of all that which in the old Urambo made the soil so hard that the seed of God's eternal Word could not take root. Another obstacle is the indulgence in intoxicating drinks, as stated in the Urambo report.

To the west of the new—and also of the old—Urambo, a new sleeping-sickness concentration has come into being. This new concentration of Uyowa is in extension larger than the Urambo concentration, being about seven miles in length. It is situated to the west of the new Urambo at a distance of some thirty miles. We have decided to take up a work there from Urambo. On application we have been granted four plots for school purposes, which will also be out-stations. Two of these plots have already been occupied. It is entirely new soil we are breaking there, as hardly any of the inhabitants have as yet been in touch with missions. The Gospel is thus new to them. How their attitude to it will be, lies in the future. Our hope and prayer is that God in His mercy will grant that both there and in the Urambo concentration a door may be opened for the acceptance of the Gospel.

At *Usoke* the work was handed over to Br. Dirksen in June in order to become acquainted with it before Br. Seibt departed for Europe in July. On the agenda for our Field Conference which was held at *Usoke* in the first full week of August, was a proposal to the effect that a work be started among the Tussi population living in the *Usoke* area. The proposal was moved and carried. The Tussi people are cattle-breeders who, some long time ago, came to Unyamwezi from *Uha* in search of pasture ground for their herds. Although they speak the Nyamwezi language they have their own mother-tongue which they use among themselves. They have, further, their own customs, which are different from the Nyamwezi customs. The Tussi tribesmen proper do not intermarry with other tribes. They are conservative in their beliefs and are not easily influenced or attracted by

anything foreign to them. Even Islam has not succeeded in gaining a footing amongst them. It will thus in all likelihood be a work of which little or no result may be seen perhaps for some long time. Yet they are, as it were, placed before our very door. They visit our dispensary freely. We thus hope, in spite of the difficulties of which we are aware, that they who avail themselves of our help in regard to their bodily ailments will also ask for spiritual guidance, once this desire has become imperative in their lives. There is a difficulty at the start which, as it is hoped, will be remedied, as the work progresses, viz. : that we have no evangelist of their own tribe available for this work. We have among our church members a few who are of Tussi extraction and who speak their language and know their customs, but they are otherwise engaged and cannot very well be spared where they are for the present. It is hoped that we shall read more about this work in the reports of the next years.

At *Tabora* the work was carried on very much as usual among the Christians and adherents of the many denominations and tribes of which our *Tabora* congregation is composed. The actual congregation of baptised and adherents is much greater than the figures in the statistics indicate, as they refer to the resident church members and adherents only.

Last year a Moslem missionary, Sheikh Mubarak Ahmad Ahmadi by name, came to *Tabora* and started a work here. He is sent by the Ahmadiyya Movement in India and is supported by Indian Moslems. His headquarters are at Nairobi in Kenya ; but he spends a good deal of his time at *Tabora* where he has opened a school for boys. It is a village school which complies with Government regulations and is grant-earning. He caused quite a sensation among the local African and Arabic Moslems, as his religious ideals are on a higher level than theirs. He is making use of the press for his cause by publishing a monthly paper in the Swaheli language, of a polemic nature against Christianity, and in particular against the person of Christ. How far he has had any success among the non-Moslems I do not know. But I have thus far not heard of any having embraced Islam because of his endeavours. He has visited me once and purchased on that occasion the Bible in the Swaheli language. He will use it for his own ends, but it might turn out thus that he finds in it the "*mîzânu'l haqq*" (the balance of truth), a phrase he used several times during the short conversation we had that day.

When in 1912, thus twenty-five years ago, the work in *Tabora* was started, our attention was mainly focused on the numerous (about 20,000) native Moslems living in *Tabora*, and work was started among them. Owing to the altered conditions after the war, resulting in the arrival at *Tabora* of

Christians and adherents of nearly all Protestant missions at work in Tanganyika Territory and neighbouring countries, who came to Tabora in pursuit of their occupations, or in search of work, we found that they had a special claim upon us; and this work has ever since occupied our time. Our original plan, however, is not cancelled, although it has been deferred through circumstances. It is our hope still, that the day may come when there can again be taken up a work among these people who believe Christ to be a Prophet (*Nabi Isa*), that they may learn to accept and to love Him as their Saviour.

At three out-stations belonging to Sikonge the old and dilapidated churches were replaced by new buildings. It is stated in the Sikonge report how encouraging it was to see the comparatively small bands of Christians at work building these houses of worship at their own expense.

It has been mentioned in these reports now and again that our natives are nearly always on the move. The following is an example of how they move about and how little they think of it. One of the out-stations in connection with Sikonge had been built in a low-lying part where the dampness of the ground troubled the inhabitants; and the fields were not good either. The evangelist and his charges decided to evacuate the place and to build a new village at a distance of some seventeen miles from the old one, if we agreed. We had no objection, as the new village is nearer Sikonge than the first place was. Moreover, it is believed that the new place has a future with regard to the Christian cause.

It is pointed out in the Sikonge report, and the same experience is made all over Unyamwezi, that church discipline has often to be exercised because certain church members fail to pay the church assessments. The reason for this lack of responsibility may be different. But it would appear that our native helpers are to some extent to be blamed, in that they often are more concerned about the numerical increase of the flock than about the spiritual qualifications of those they bring forward for baptism, whether they will become helpful members of the Christian community. Their great responsibility in this respect was discussed with them during the refresher course held in October.

Ipole was without a resident missionary from February, when Br. Thygesen went on furlough, until the arrival there of Br. Ibsen in April. In the interval *Ipole* and out-stations were served from Sikonge, as later on when Br. J. Hansen went on furlough, Sikonge and out-stations were served from *Ipole*, assisted by Dr. Keevill.

As the number of church members increases a more detailed organisation is required than is the case where the number of church members is relatively small. For this reason it

was decided at the Field Conference of 1936 that there should be three groups of elders, viz.: local church elders, district church elders and the church elders' conference. This organisation is a step forward towards the still far-away goal of self-government. Although the ultimate goal is still far off, implying as it does also self-support, it is gratifying to read in the individual reports from the stations that this organisation has stood the test and is giving satisfaction, where it has been introduced. It is still under the supervision of the missionaries in charge of the respective stations, as his guidance, for some long time yet, cannot be dispensed with.

Our southernmost station of *Kitunda* was without a missionary-in-charge from the latter part of October until the beginning of January, i.e., from the time Br. Joh. L. Hansen went on furlough until Br. Thygesen returned from furlough. It was without a missionary altogether during December when Sr. Pedersen, in compliance with a resolution taken by our Field Conference in August, went to Ipole and Sikonge, because it was felt unjustifiable to leave a single lady missionary all by herself at that great distance when communications were rendered difficult and uncertain by the rains, although she herself was prepared to stay.

It is stated in the report of *Kitunda* that the people in that area are desirous of embracing Christianity. The first-fruits of Unyamwezi, Yohanes (John) Kipamila, is still living at *Kitunda*. He was baptised in 1903 and has since then, until this year, served as an evangelist at *Kitunda* and in other places in *Kiwere*. He has been a help and a blessing to many. He is now retired.

Days of Fellowship were again this year held at those stations which have a number of out-stations, of which some are situated at such a distance that frequent visits at the main stations are impossible. These Days of Fellowship have become an established fact; and they are looked forward to by everybody concerned. It was a special privilege that I was invited to be present at all these Days of Fellowship this year. These days give our people a real feeling of fellowship, and it can hardly be otherwise than they carry home with them into their distant villages this feeling that they are now a large family through the grace of God.

Church assessments amounted to Shs. 2778/27 (£138 18s. 3d.) There was a slight decrease on 1936 which may be accounted for through the changes of the missionaries in charge of stations. Church assessments are not as a rule, as already stated above, always very popular. Yet it is an important factor that our people learn to give, and to give willingly, without which the goal of self-support will not be reached. But both patience and perseverance is required on the part of the missionaries and their native assistants.

In October a Refresher Course was held at Tabora with our evangelists by the undersigned. The course was attended by fifty-six evangelists. They differed greatly in training and general knowledge. The purpose which I had in mind and at heart was not to give them a great amount of knowledge, as only a very limited measure can be achieved in one month, but to influence them spiritually. A number of topics of practical value were touched upon and discussed. When, just to mention one matter of importance, the difference between a Christian and a pagan marriage and the family life in a Christian and a pagan marriage was discussed, it was again as on former similar occasions impressed upon me how deeply rooted the majority of these good people still are in the past with its traditions, customs and general outlook. It is quite natural that it should be so ; but somehow one is apt to forget that. Another instance may be mentioned. Quite a number of the evangelists had come to the conclusion that they were not included in the aforementioned organisation of church elders and that they thus actually had nothing to do with the affairs of the congregations as such. They had conceived the idea, which is typically African and fully in line with the Bantu way of thinking, that their "work" was to teach the hearers' and catechumens' classes and to hold services and meetings. But the affairs of the congregations and the pastoral work, which is as important to the soul as the watering and tending of the plants in our gardens, was concerning the elders only and the missionaries. When it was pointed out to them that they were the elders of church elders, with the greater responsibility, they were at first surprised, until their position was once more explained to them. That they had come to this entirely wrong conclusion is no surprise to anyone who has a knowledge of the Bantu psyche. They did not intend shunning this part of their duties, but they did not want to trespass on the ground which, as they believed, has been allotted to the church elders. Thus is the Bantu way of thinking.

"By their fruits ye shall know them," said Christ to His disciples. In looking round over our growing congregations there are found such who do not bring forth the kind of fruit we should like to see ; but there are also such, and they are not a few, who are bearing fruit of eternal value. And there may be many more than we are able or allowed to see.

Sunday-schools were again this year conducted at all six main stations and at twenty-eight out-stations. They were attended by 409 boys and 255 girls, making a total of 664 children. May God bless the work done in the Sunday schools, as it is such an important part of the work of winning souls for Christ.

2. *Educational Work.* There is in the first place the Teachers' Training School to be mentioned. At the beginning of the year Br. Seibt was still in charge of it and remained in charge until 1st July, when Mr. S. H. Clague-Smith, B.A., took over from him. As will be remembered, Br. Seibt was not only in charge of the T.T.S., but he was also in charge of the general mission work of Usoke with out-stations. Mr. S. H. Clague-Smith writes in his report that he is "increasingly led to realise what a big responsibility Mr. Seibt carried—coupled as it was with the charge of the mission station." He continues: "Truly God must have strengthened him in a very special way to enable him to carry on the work as he did and to lay so faithfully and well a foundation on which we are now privileged to go on building."

It is a step forward that we are now having on our staff of missionaries an educationist who can devote his whole time to the educational side of the work, which at the present stage of development of the native is of the greatest importance. Mr. Clague-Smith has also kindly taken over the duties of our Educational Secretary. These duties were taken over by him at a time when the whole educational system, by new Government regulations, was undergoing a complete reorganisation with regard to registration of schools and teachers. In future those teachers only who have followed an approved course, will be allowed to teach in registered schools. This new regulation has affected us rather seriously in that we have as yet been able only to get seven out of forty-two schools registered, because we have not at present more qualified teachers available than are required for these schools. Our staff of native teachers consists at present of six Grade II. teachers, thirty licensed teachers, and forty-nine pupil teachers or monitors, who are unlicensed. The lack of qualified teachers will be remedied, as we hope, in the near future; and the number of registered schools will increase accordingly.

Mr. Clague-Smith, accompanied by Mrs. Clague-Smith, who is also a qualified educationist, used the holidays of the T.T.S. to visit and inspect the village schools at Tabora, Sikonge, Ipole and Kitunda and at a number of out-stations. These visits, which were much appreciated, will become an annual occurrence.

The thirty-five schools which have not yet been registered for want of licensed teachers will continue to exist as "religious centres" in which the three R's will be taught, as in particular the knowledge of reading is essential to our Christian communities.

3. *Medical Work.* A glance at the appended statistics of the medical work will suffice to give the reader an idea of

the amount of work which again this year has been carried out by the staff of this branch of missionary activities in Unyamwezi, at the Sikonge hospital, at the dispensaries of Usoke, Kitunda and Ipole, at the maternity clinics and child welfare centres at Sikonge, Usoke and Kitunda, at the Leper Settlement at Sikonge, and at our out-stations through the first-aid boxes. We learn that 13,536 new out-patients were treated and that 118,496 attendances were given at the hospital and at the dispensaries. When to this figure the 18,616 attendances at the maternity and child welfare centres and the 38,341 attendances at the out-stations are added, the total of attendances amounts to 175,453. It would lead too far to go into details which are contained in the individual reports. Suffice it to be said here that all those thousands of people who in the course of the year have sought help for their many bodily ailments have not only been given the assistance they were in need of and which took them to the hospital and to the dispensaries, but they have also been brought into touch with the Gospel message and the saving power of the Great Physician of their souls, our Lord and Saviour Jesus Christ. They may not have understood it, but some day they may, as is our sincere hope and prayer.

At Usoke a new maternity clinic was built under Br. Dirksen's able supervision and guidance. It was opened on December 18th. The opening ceremony was conducted jointly by Br. Dirksen and Sr. Larsen. In memory of the late Sr. Margrethe Jensen, whose tender love in a very special way embraced the little African babies and their mothers, the new clinic has been given the name of "The M. Jensen Memorial Clinic." It is filling a real need and will become a blessing to many African mothers and babies, as well as to women and babies of other nationalities. We thus read in Sr. Larsen's report that the first baby born in the clinic was an Indian baby.

There is still the Leper settlement to mention, and the good work which is carried on among those poor sufferers. It was not altogether a quiet year, in that a number of the lepers wanted to marry. It is not the place here to discuss the pros and cons of leper marriages, nor am I qualified to do so. In the latter part of the year, however, the excitement had passed over, mainly through the good influence and conduct of the Christian lepers, and partly also because it had been decided after a discussion of the marriage problem of lepers at our Field Conference, that no objection should be raised to lepers marrying lepers, though marriages of lepers should not be encouraged. This instance illustrates that it is not always smooth sailing even in the work of visible charity as demonstrated daily in the medical branch of our work in Unyamwezi.

It is the same all over in our work. The native is not always the simple-minded and grateful child of nature, as he often is imagined to be by those who do not know him well. He can at times be a very obstinate and ungrateful child who seemingly does not at all appreciate what is being done for him, but gives the appearance of expecting us, as a matter of course, to do everything for him without recompense of any kind. Such experiences can be trying at times, but they should not discourage us, because our people are still in their first stage of development and will realise at a later stage what they do not understand now, and because, if we are faithful on our part in all our work, God will in His infinite grace through His Holy Spirit make new creatures of all who truly and honestly seek Him.

On 16th September the undersigned, being a member of the committee, attended a meeting of the Standing Committee of the Tanganyika Missionary Council. Dr. Keevil attended at the same time a Medical Committee meeting in connection with the Standing Committee meeting. These meetings were held at Dar-es-Salaam. The main task of the Standing Committee was to prepare the agenda for the General Council Meeting to be held in July, 1938.

Owing to the five-years term of service which was granted in 1936 and which will prove beneficial to the missionaries in every respect, and for which we are truly grateful, a number of furloughs were due. Rev. and Mrs. Thygesen went on furlough in February and returned again on 1st January, 1938. The undersigned and Mrs. Gaarde returned, accompanied by Mrs. Ibsen and son, at the end of March. The Rev. S. H. Ibsen, who during my absence from the Field had been acting Superintendent, went to Ipole about the middle of April to take charge, as this station had been without a resident missionary since Rev. Thygesen went on furlough. It was served from Sikonge. In June the Rev. and Mrs. J. Hansen went on furlough; and Rev. Ibsen, assisted by Dr. Keevil, carried on the work at Sikonge and out-stations. In the latter part of July the Rev. and Mrs. Seibt retired from missionary service and returned to Europe. With the departure of Br. and Sr. Seibt a missionary couple left us who, in faithfulness, brotherliness and humbleness of spirit, worked to the best of their ability in devoted obedience and love to their calling. Their devotion to service was exemplary. Our best wishes and prayers follow them that they may be granted a quiet and bright eventide, which they so well deserve. The Rev. and Mrs. Joh. Löbner Hansen went on furlough in October, as already related in the notes concerning Kitunda. There was one new arrival during the year, viz. : Mrs. Clague-Smith, whom we had the pleasure

of welcoming among us on Whit-Sunday. On August 8th Br. and Sr. Dirksen received the gift of a daughter, Britta. The health of the members of the missionary staff was good on the whole. There were, however, two exceptions which gave cause for anxiety, viz.: Br. Seibt who had a fit of apoplexy, and Mrs. Gaarde who suffered from a recurrence of her illness which had detained us some six months longer in Denmark than desired.

In conclusion, I desire, on behalf of my co-workers, as well as in my own name, to express our thanks to all our friends in the home lands who again this year in true Christian fellowship and co-operation, through prayer and subscriptions, have supported our work in Unyamwezi thus, that the Lord's Kingdom could be extended to His glory and for the salvation of souls. We have entered the new year with the confidence that He who blessed His work in the past will also in the new year bless it and the labourers of His harvest.

(Signed) N. H. GAARDE.

Moravian Mission, Tabora, March, 1938.

Annual Report of the Educational Secretary for Unyamwezi, 1937.

Early in April Bishop Gaarde transferred to me the work of the Educational Secretary.

It will be seen from the statistics that a distinction is now made between our village schools. Early in the new year new Government Orders were published revising the regulation regarding the registration of teachers and schools. In future only teachers who have followed an approved course of training will be officially recognised, and only such teachers will be allowed to teach in a registered school. The Government considers that the educational development of the Territory has advanced to the point where clear distinction can now be made between schools proper and mere catechetical centres, where the general education is very meagre in quantity and mediocre in quality. Though we realise that this is an inevitable step in the development of the Territory's educational facilities, and welcome it as such, we must admit that it has raised many difficulties for us and some of its results may not be quite what was anticipated. Owing to shortage of teachers, at many of our schools we have only one teacher and the evangelist acts as assistant teacher. Few of these evangelists have had any training and even the elementary education of many of them leaves much to be desired. But others are able to give genuine help to the teacher in his by no means enviable task of dealing with a crowd of youngsters

divided into three classes, of which many even in the same class are of various ages and standards of attainment. If we apply for registration of these schools we should be forced to dismiss the unlicensed assistant and leave the licensed teacher to cope alone with the whole school. This reduction of staff would be a retrograde rather than a progressive step. On the other hand if the schools were not registered they would cease to exist in Government eyes as schools : they would be regarded merely as catechetical centres. Actually, of course, they are not such ; in all a genuine general education is attempted and the catechetical instruction is given separately by the evangelist at a different hour. So long as we do not seek for Government grants-in-aid it might have mattered little how our schools were named except for one consideration. After making all charitable allowances possible for the Roman Catholic Missions it is clear that a settled policy exists to penetrate the fields of Protestant missionary activity and reconvert their converts. The leaders of Roman Catholic missionary policy are clear-sighted enough to realise the essential part which education must play in this campaign. What we fear, therefore, is that in parts of our mission field where the Roman Catholic missions are now beginning to penetrate, they may establish as a focal point of attack a registered school with licensed teachers. Government could hardly refuse this application as our own older established school would have no place in their records : it would be a mere catechetical centre. Once this Roman Catholic school was registered, an application from us later, when teachers become available, for registration of our school, would be met with the response that the educational needs of the district were now being met and the Government would be unwilling to invite friction and wasteful competition by registering another school. A final way out of this dilemma has not yet been found ; meanwhile we are busy redistributing our licensed teachers, so that we may have a full staff in places where it is most desirable to have registered schools. This redistribution has been delayed owing to the beginning of the rainy season, and only seven schools have so far been registered. But early next year we hope to secure registration of a further list of schools. We have 36 licensed teachers.

During the T.T. School holidays my wife and I were able to visit the schools and see the teachers in action. All main station schools except Urambo were inspected, and many of the out-station schools, thanks to the energetic assistance of Mr. Ibsen and his car. A spell of dry weather allowed us to reach even the furthest station, Kitunda. Owing to the kindness of Dr. and Mrs. Keevill we were able to use Sikonge as a centre of operations, and so to have a real holiday as well.

My first inspection of schools leaves me with the impression that, on the whole, our main need is not equipment but rather personnel. The urgent need everywhere is for more and better-trained teachers. Practically all the teachers are still carrying on in the old tradition, now discarded in most European countries, which makes of Geography little more than a mechanical memorising of lists of place names ; and reading, in many instances, little more than lip drill and the sounding of words. To humanise the education is a task which will need time, but something can be done at once. Pictures could brighten up the bare school-room walls and be used along with the teaching to open up a new world before the African child's eyes. We are grateful to learn that several friends in England are collecting pictures for use in the schools, and take this opportunity of thanking the friend in Jamaica who sent the first batch of pictures which we have so far received. We can also aim at least to turn out genuine readers and not pupils whose reading attainments extend to no more than to spell out painstakingly one or two school books in a high-pitched singing monotone. Some, of course, progress beyond this point, but the great majority do not pass it. What can we do to remedy this ? We can at least give the pupil the opportunity of entering a little way into the new world of books and open up vistas which will encourage him to go on reading after he leaves school. In this connection we especially welcome Mission Board's offer to provide books for libraries at the various Mission Stations. When reading was associated merely with the " mastery " of one or two text-books, there was little inducement to become a reader on leaving school ; but in the future we may hope to see increasing progress among our Christian congregations and leaders arising more adequately equipped for the task of helping to establish the Kingdom of God in Unyamwezi.

(Signed) S. H. CLAGUE-SMITH.

Annual Report of Urambo for 1937.

The beginning of the year was still occupied by building operations and in fact it has continued practically right to the end of the year. Our new locality begins to take shape as a small village ; to this the new church and school has greatly added. Before this report is written it has already gone into the Government report mentioning the progress in the concentration including new buildings, etc. Indeed, we are very thankful for our new church and school. What a difference it is to be able to worship in a bright building, sheltered from wind and rain, and yet with plenty of fresh

air to make everybody inside comfortable. We record with gratitude the help other smaller and bigger congregations have given, and also appreciate private gifts from many donors, which together come to Shs. 422/73. This is nearly half the amount of the whole cost, which is about Shs. 1,000/-. As mentioned in previous reports the local Christians did their share by collecting timber and grass for the roof, as well as the thatching. Each man cut twenty loads of grass, and the women were very busy carrying earth and keeping the masons supplied with bricks, each bringing twenty in a day, carrying them up from the waterhole. Now the task is over we rejoice together, lifting up our hearts in humble thanks to God for all His blessings. On the occasion of the dedication, on 7th November, we had the pleasure of seeing Bishop and Mrs. Gaarde among us. For the first time the church bell called people to worship in our new surroundings and many answered the call and joined us at the service. After the first service Holy Communion was celebrated.

A new out-station has been built at Iko, a church and evangelist's house and soon another hut will be ready for a teacher to live in. Also here we had a nice gathering on the day of opening, and judging by the number of children present, the school, which soon is going to be opened, should not lack attendants. Silas Masala is now in charge of this place. At Nhwande, on the other side of the river, the shed, which in a hurry was put up last year, has been replaced by a nice little church, which was consecrated on 11th December.

In October, after I had made a safari lasting for several days, to Uyowa, Yona Musoma and Mika Kandigili could move over and start building their houses, having some men to help them. It was a new step for Yona, who, ever since he began work as teacher, has been at Urambo. Mika came over from Usoke to help us. On 15th November they moved with their families respectively to Musene and Mutimbi. Later we hope that some teachers will be available for the schools we have applied for. Mutimbi at Uyowa, where Yona is to do the work, is about thirty-eight miles from us, or the same distance as Tabora. No people are now living in between, as all the Urambo people, as it will be remembered, were brought into this concentration last year. Most of the people are "vasumbwa" and only a few of them have had any acquaintance with missions before (R.C. Mission), but as regards the gospel it is all new to them. God grant that hearts may open to his love and that peace through the blood of Christ may drive fear and slavery of sin away from their souls. The great hindrances for the work of Christ will be, as it also is here at Urambo, the deep-seated superstition and heathenism. There are very few Mohammedans at

Uyowa. Both for Urambo and Uyowa it can be said that beer drinking is a terrible curse. They drink practically all "nhangala" (a very intoxicating drink often making them mad), which, in spite of it being prohibited by the Government, is brewed everywhere. A few Sundays ago two of our neighbouring sub-chiefs came from a beer-gathering, one of them quite unable to walk. His mate, who was not quite so drunk, did his best to pull him along, but only after a few steps he fell on the ground, where he was left. The sun was about setting, and the night was spent on the road a few hundred yards from his hut. Such happens almost daily at Urambo.

During the year we had the pleasure of the Superintendent's visit three times. Several Government officials also looked in.

The Christians tried to hold services or evangelistic meetings in different villages. At some places a good many gathered to listen. Not many, however, have come to be enrolled in the hearing class, though quite a few new faces are seen at the local Sunday services. The work in the congregation has as usual given both sorrow and joy. It is sad to see some of the church members trying to serve two masters, and one knows too well what result it brings. Some of the young men we have hardly seen at a service during the year. If one asks them why they do not come one gets no definite answer—a typical attitude of young natives who have not thought deeper over things. One left his wife for no reason whatever, unlike others who have reasons, they think, in the infinitive. Only the future can decide what steps are to be taken in their particular cases. Five Urambo Christians who have been living at Usoke seven to ten years had to be excluded. No church assessments have been paid by them all these years, though they were asked to do so every year, and are by no means unable to pay. On the whole very few of the Urambo people have this year paid any church assessment. One has been slow to ask them, as they all had a very small harvest. It seems hardly fair to be hard on them, as they did their share fairly satisfactorily when building the church. By and by we hope to make up for it.

On Sunday, 26th December, seven adults and four children were baptized. Two girls were confirmed during the year.

At Christmas we saw many strangers in the church. On 27th, visitors, who in one way or another had had any connection with us during the year, were invited to take part in a feast, when a whole cow would just satisfy the crowd assembled.

The school work was carried on through the year. The attendance varied much. Often even quite small boys were sent by their fathers to say that they were going with him

into the bush to search for honey or some other quite unsuitable journey for a child. At the beginning of the school year there was a good crowd, but it soon dropped down in spite of the teacher's effort by going to their villages to persuade them to come. When the parents are as careless as the children themselves one can hardly expect them to have any influence in this respect. Many of them have never been acquainted with even the simplest education, coming right from the bush, and have no idea that the school is of any benefit to their children. The total on the roll was seventy-eight, while the average attendance was forty-five. At the end of the school year Yeremia Mudaki from Usoke came to assist Abraham in the school. He does not give the impression of being particularly zealous at his job, and some old matrimonial trouble seems not to let him have any peace. But this of course can all pass away, when he has properly settled down. Another teacher, Samweli, also from Usoke, came over just before Christmas. He is intended for the new school at Iko, which we hope to start as soon as the cultivation time is passed.

The Sunday school was carried on with a fairly good attendance during the year. The two teachers, Abraham and Silas, took their share in this work as well as the writer himself. Conducted by Abraham, some of the children recited at Christmas the message of peace and goodwill on earth, and sang several hymns, which indeed was nicely done. The children had their social together with the congregation on December 27th, which they enjoyed tremendously. Total on roll : seventy-three ; average attendance : thirty-six, the latter being very poor because many turned up only a few times at the beginning.

At the end of the year the Government brought tons of food for distribution among the Urambo people. Some of the people have had no food in their huts for some time and are begging from others. If weather permits, lorries will be passing with food from Tabora every day for a fortnight.

When the Provincial Commissioner visited Urambo in 1936 he was also shown round the old graveyard. Seeing the two English graves, he decided to try and arrange for getting them enclosed by a concrete frame at the Government's expense. The result is that just now workmen are starting to make an enclosure of the whole graveyard by iron pillars painted white. A smaller concrete frame is put down round the two above-mentioned graves, and, later on, a plate with names and a few details of date, etc., will be added. Now the Government has done so much, it is a question if the Mission Board should not carry the work a bit farther and add some permanent memorial on the four German missionaries' graves ?

We give thanks to our heavenly Father who gave strength and willingness to get our new church ready, and that we also could extend the work to new places. We will ask friends to continue with us in prayer to God, that His kingdom may extend to many hearts which still are closed to the King of Glory's promises and blessings.

(Signed) E. PEDERSEN.

Urambo, 3rd January, 1938.

Annual Report of Usoke for 1937.

The writer of this report approached his task with some diffidence, as he is a new-comer to the mission field and must, as regards the beginning of the year, gather information concerning the Usoke mission work from the Usoke diary as well as from reports written by the former missionary in charge, the Rev. A. Seibt. The charge of the Usoke mission station was transferred to me by Bishop Gaarde in June, 1937.

As far as I am able to judge, the work has, by the grace of God, gone steadily forward—"praising God and having favour with all the people. And the Lord added to the church daily such as should be saved." This is something of our experience in the work at Usoke which fills our hearts with thankfulness to the Lord to whom one soul is very precious. There are disappointments, especially from those Christians who renounce their religion in order to marry a pagan, but we have had many encouragements as well.

In the year 1937 42 adults and 19 children were added to the church by Holy Baptism. Amongst them is a Mutusi whose tribe is still very hostile to all connected with Christianity. During the time that he was preparing for baptism he suffered a lot and his people tried in vain to make him give up his beliefs, but only with the result of strengthening him in them. At the Field Conference in August, 1937, it was decided to start mission work amongst this tribe, for several live near Usoke. They are cattle herdsman, nomads, and their language is different from that of the people we are working amongst. They are also still very strongly attached to heathenism and superstition, and so it will be no easy task to preach the Gospel to them. Still, God is able to convert them as He did this first one, and helped him through all his difficulties.

The year 1937 opened with a "week of prayer." Some of the elders and leading Christians took part in the prayers.

In January we had a lot of rain, and the people were busy cultivating their fields. At night many of them got wet in their huts; the whole dry season had gone by with them

sitting lazily outside their huts or visiting people. Not many of them, even the Christians, think of repairing their huts before the rains come, but as soon as the rain comes pouring in they get busy mending the roofs, and in the meantime the work of cultivation is held up !

In April, Mr. Seibt had a slight seizure. He was in bed for a week and then gradually got back his strength and was able to carry on his work again.

We welcomed Mr. S. H. Clague-Smith, who is Mr. Seibt's successor in the educational work, on 8th April, and on the Thursday after Whitsuntide we also welcomed Mrs. Clague-Smith.

On Sunday 18th July, Br. Seibt conducted his last service in Usoke. From early morning the people were busy decorating the church inside and out. It was with a trembling voice Br. Seibt tried to finish his words of farewell to the people he loved with his whole heart. On Friday the Rev. and Mrs. Seibt went off by train.

From 7th to 9th August the Field Conference was held at Usoke. On Saturday, 7th, my wife and I went back with Bishop Gaarde to Tabora, and on 8th of August a daughter was born to us in the European Hospital at Tabora. She was baptised at Usoke on 29th September, receiving the names of Britta Margherita.

All the services on Sundays and weekdays have been very well attended throughout the year, sometimes crowded. On one Sunday especially, the 19th December, the church was crowded for a baptismal service, people standing outside as well. Fifteen adults were baptised and two boys were confirmed. There were several non-Christians at the service. Our Lord in His grace was near and blessed our words. After the service some of these non-Christians from a village called Katunda came to the evangelist and elders and said they would not go home until they promised them to come to Katunda and tell them more about Jesus, the man who loved all people. They received the promise and went back with hope rising in their hearts. Since then the evangelist and elders have been to Katunda several times, and the people are listening with great interest, thanks to God who is able to save and love sinners.

All the church festivals have been held. The most looked-forward-to seems to be the Fellowship Day, which was celebrated on 28th August. Bishop Gaarde visited us on that occasion and was our guide and leader. The Harvest Festival was held on 12th September ; the response was very good, and fifty shillings were added to the church funds.

Four new houses were built on the station, including the Clinic and the Maternity Clinic. This work has been necessary

owing to the growing medical needs. The Clinic was dedicated on the 18th of December.

All the out-stations were visited several times during the year. One of the first things I found out was that it is very difficult to get into conversation with a Christian on his own. They do not seem to have many subjects to discuss, but of course I have not yet got into their way of thinking. May God in His mercy help me in this task, that in the future I may be better able to help them by getting into closer touch with them, that the work may grow from day to day to His glory.

At Kapalamansa, baptism was celebrated for the first time, when the little church was crowded. A new church at the outstation Kalembela was dedicated on 27th June. Two chiefs were present at the service, which was conducted by Br. Seibt. This was his last visit to an outstation before leaving Africa.

Holy Communion was celebrated three times during the year, with altogether 414 participants.

With regard to the schools : they have all been inspected. At Vukuga very few children were in attendance this year. Trouble has arisen between two men who both wish to be chief. The trouble is still rife, and so long as the chief has not been chosen, nobody is there to encourage the children to come to school.

As mentioned in a former report, one of our best teachers, Samweli at Kakola I., separated from his wife. We were very sorry to dismiss him, but we had to do so.

Bishop and Mrs. Gaarde and Dr. Keevill have visited the station several times. We found it very helpful to be able to discuss with them some of the chief difficulties in the lives of our Christians. Some of the Government officials have also visited us.

We thank God Who has called us to this work and Who has called people at home to help us to carry it on. May we be permitted to spend ourselves wholly in His service, and to glorify Him by the work we are able to do.

(Signed) D. DIRKSEN.

Usoke, 11th January, 1938.

Annual Report of Usoke Sunday-school, 1937.

The Sunday-school has been unfortunate this year in having had to change teachers three times. Mrs. Seibt had the Sunday-school until she left Africa in July ; Mrs. Dirksen was desirous of taking over the work after Mrs. Seibt, but could not at the time do the teaching herself. However,

later on owing to circumstances in the home she had to give it up. The writer is now carrying on the work.

The children have attended fairly well; it could have been a good deal better. Most of the children are Christians from the village. There are many children living in the vicinity of the Mission who don't come at all. The writer hopes to get hold of some of those children this year.

At the Field Conference this year it was decided not to have the annual prize-giving together with the Christmas festivals, so this year we have had no prize-giving. On Boxing Day the missionaries played games with the children and towards evening went to church to a lighted Christmas Tree. And there they heard again the glad tidings of Jesus in the manger and also a Christmas story. Before leaving they all got a lighted candle and they went home contented. And so the year closed. May the Sunday-school in the new year bring more African children to know, to love and to follow the Lord Jesus Christ.

(Signed) J. K. LARSEN.

Usoke, 7th January, 1938.

STATISTICS.

BOYS		GIRLS	
On Roll	Av. Attdnces.	On Roll	Av. Attdnces.
22	14 (Christian)	16	10 (Christian)
13	7 (Pagan)	5	2 (Pagan)
—	—	—	—
35		21	
—		—	

Total of children on Roll: 56.

Annual Report of the Teachers' Training School, Usoke, 1937.

The present year has been one of many changes at the T.T. School. I came to Usoke in April, 1937, after a preparatory period of language study at Tabora and a most profitable month spent in observation at the Government T.T. School at Mpwapwa and at the T.T. School of the Church Missionary Society at Dodoma. At Usoke followed another preparatory period of part-time teaching, and finally on 1st July I received full charge of the T.T. School.

Shortly before I arrived at Usoke news was received that Mr. Seibt was ill; but only a few days later he was again up and at work. This was typical of his conscientious devotion to his work at Usoke. As the months pass, each

bringing some fresh little responsibility attendant on the charge of a boarding school, I am increasingly led to realise what a big responsibility Mr. Seibt carried—coupled as it was with the charge of the Mission Station. Truly God must have strengthened him in a very special way to enable him to carry on the work as he did and to lay so faithfully and well a foundation on which we are now privileged to go on building.

There has only been one serious illness (pneumonia) among the pupils this year ; but we regret to have to report that the teacher, Aron, again lost a child, a twin. An outbreak of mumps left few of the pupils untouched and prevented our sending a team to participate in the Inter-School Sports, held at Dar-es-Salaam, in June. To compensate in some measure for this disappointment we held our own sports on July 21st and arranged them as part of the farewell celebrations for Mr. and Mrs. Seibt. Consequently we had many visitors from out-stations and the boys on duty had a busy job marshalling the spectators. All seemed to enjoy the sports, including the European guests, among whom we were glad to see two visitors from other stations, Mr. Pedersen from Urambo and Dr. Keevill from Sikonge.

The boys also assisted at the general Mission celebrations during these farewell days. Earlier in the month they had already shown their appreciation of Mr. Seibt's work for the T.T. School. On the last day on which Mr. Seibt was to teach, they were up very early in the morning putting on the walls and over the door of the school, flowers and palm branches gathered the night before. The result was one more witness to the artistic ability and sense of design which seem to be innate in the African. Special hymns greeted Mr. Seibt on his arrival, and later in the day farewell addresses were delivered by one of the senior pupils and the native teacher.

Now that the headmaster has full time to devote to the school, certain changes have been made in its organisation. An attempt has been made to teach all four classes separately, as far as possible—an attempt which cannot be completely successful with the present limited staff of two. The boys have already been divided into groups according to their home district, and each group has chosen the name of an animal—"Simba" (Lion), "Tembo" (Elephant), and "Faru" (Rhinoceros). Each group has two "Waongozi" (Leaders) who, together with the school captain, form a school "Baraza" (Court or Council) to settle minor difficulties among the pupils, organise field work, etc., and generally supervise the smooth running of the school administration from the pupils' side. Each house in the School Village also has its Leader, who is responsible for the good order of the house, and especially at

the weekly inspection by the headmaster of houses and clothes. It is early as yet to report on the working of this modified House and Prefect system, but so far the prefects show a surprising reluctance to delegate duties to others, and a complementary tendency to rely too much on the European—which only emphasizes the need to teach them self-reliance and the exercise of responsibility.

The building alterations sanctioned by Field Conference this year have been begun and are still proceeding. The native teacher has been provided with a little office in the school block of buildings. The long schoolroom has been divided into three classrooms by the building of two partition walls; but a section of double wood partitions at a convenient height in the wall make it possible still to use the building as one long room when necessary. The combined Reading-Recreation room for the pupils has been cleared but still requires a coat of whitewash and at least a minimum supply of furniture; but in the cultivation time it is not easy to get work done. All want to be busy on their fields and even when rain is delayed, as now, they do not like to commit themselves to any long undertaking. The boys are very thrilled at the thought of having a room like this. Dr. and Mrs. Keevill have very kindly supplied a number of table games for the use of the pupils and we hope to be able to add to this store. With the long evenings, and inevitable temptations of youths congregated together—temptations which are probably intensified out here because of the limited range of recreational outlets—such a room as this is an invaluable asset.

Owing to the increased number of pupils this year, additional accommodation has to be provided, and an open hut used for preparing maize, etc., has been bricked up and converted into an extra house. Even so, accommodation is very cramped.

This year we have 30 pupils in school, including 14 new pupils. Fifteen were to have come, but one had to be sent home after a medical examination by Dr. Keevill.

Six pupils completed the course at the T.T. School and sat for the Grade II. examination. The results are not yet published, but in view of the many disturbing factors this year we cannot be very hopeful about these results. Last year one pupil obtained the Certificate.

I am glad to say that the hopes expressed for 1937 by Mr. Seibt in his annual report for 1936 have been fulfilled. On the whole the boys have worked with a will and the school spirit has been good. This year the rain is even later than last year and so we have not yet been able to begin cultivating. Some rain fell in November but in the long intervening dry period the crops planted by the people have suffered badly.

We start 1938 with every hope of a happy year of work together, and pray for a continuance of God's blessing and enabling strength.

(Signed) S. H. CLAGUE-SMITH.

Annual Report of Tabora, 1937.

The year 1937 was a quiet year. Nothing extraordinary took place, and statistically there was no increase of membership. The statistics show, however, the number only of the resident church members, whereas the numerous native Christians who come to Tabora from many parts of Tanganyika and neighbouring countries and connect themselves with us for the time they are staying in this town, are not included in the statistics, because their stay here is temporary only.

Our Tabora congregation is thus composed of two sections, as it were, comprising the local Christians and the numerous visitors who are in the majority and who represent many tribes and denominations. It is not always an easy task to make these good people realise that Christianity should be put first and tribal and denominational peculiarities second.

In order to increase the attendance at the Sunday morning services it was arranged that the Nyasaland Christians, who are in the majority among those who stay here for a time only, be allowed to choose the third hymn and to sing it in their mother-tongue, as it was hoped that this arrangement would encourage also those who attended our services very seldom to attend them more regularly. The result was quite satisfying for some time. Gradually, however, other tribes, represented by a few members only, became envious and desired also to get their turn. This again the better represented tribes did not like, resulting in frictions. As this would not do, we returned again to the lingua franca of Central Africa, the Swaheli language, and after a short time the *status quo* was established, to the relief and satisfaction of everybody. This incident illustrates in a small way the difficulties we experience in our work here. In our endeavours to help those people we experience many disappointments. We made a similar experience about the close of the year with the election of church elders among the temporary church members. As the year closed before a satisfactory solution has been found, the final result belongs to next year's report.

It was stated on the first page of this report that it is not always an easy task to make those good people, who come from different parts of East Africa and from very different surroundings, understand that they should put Christianity first and tribal and denominational matters second. The

above statement may also be applied to our evangelists and church elders, though in a smaller measure. They also come from different surroundings and have not yet learnt that great lesson, but are still at it.

We should not, however, be too surprised when we make such experiences with the natives, as *e.g.* it never enters into the mind of the average European to worship together with the African, although he knows the language used in the church and otherwise is not averse to being together with the African on occasions of public functions. The church, however, is something different to him. Here he desires to hear his mother-tongue used and to see the mode of service resembling the one he is used to in his native country. The African has an advantage over the European in so far as he is not biased by centuries-old traditions. This is an advantage ; and it belongs to our encouraging experiences to observe how easily many visitors find themselves perfectly at home with us. This fact makes up for disappointing experiences, as such, stated on the first pages. It is only a pity that not all missionary societies at work in East Africa, including Nyasaland, are agreed upon the great longing which is found in Christendom the world over "that they may be one."

Our services were attended very much as usual throughout the year. There was no adult baptism in our Tabora congregation ; but eight children were received into the Church by holy baptism. In the lines of the K.A.R. a number of adults were baptised. The Lord's Supper was both there and at our main church celebrated three times, as it was also celebrated once in the prison.

A number of homes of our charges were again in the course of the year visited by illness and death. One of our evangelists and his wife lost within two months two children and one grandchild. It was a trying time for them in which their Christianity was tested, in that their pagan relatives at first entreated them and afterwards threatened them to consult a medicine man that he might find out for them who was the witch who had bewitched and killed their children. They did not yield to the entreaties nor to the threats, but remained steadfast in humble submission to the will of God.

Our Sunday-school is now fully established. It is attended by a small number of children only, because only a few live near us ; and our Mohammedan neighbours will not send their children to our Sunday-school, although they send them to attend our day-school without allowing them, however, to attend the religious instruction which is given. As regards our Sunday-school we are grateful for the little flock we have and trust that it may become a help to them in years to come when they grow up and have to face the many temptations and perplexities of life.

Our day-school, which was started two years ago, was quite well attended, and the Government Inspector of Schools who inspected it expressed his satisfaction with it.

Religious instruction was as in previous years given twice weekly at the Government secondary school for boys and at the Government African girls' school. The hospitals were visited regularly and so was the prison, where we have among the convicts a small congregation of baptised and adherents. At the special request of the prison authorities, special daily instruction was for some time given to three convicts who were sentenced to death for murder. It would lead too far to report in detail about my experience with these poor souls. Suffice it to be stated that they accepted the Gospel message of the forgiveness of sins to those who repent and of life eternal through the grace of God.

We had again the pleasure of seeing nearly all our colleagues with us in the dry season. Writer returned from a prolonged furlough owing to Mrs. Gaarde's condition of health. Until our return at the end of March Br. Ibsen was in charge of the work at Tabora. He and Mrs. Ibsen with their five-year-old son left for Ipole in the second week of April and had a very wet safari.

We entrust our work and ourselves for the new year to the guiding and tender hands of Him Who brought us safely through the old year.

(Signed) N. H. GAARDE.

Moravian Mission, Tabora, January, 1938.

Annual Report of the Leper Settlement, "Kidugalo," Sikonge, 1937.

The year under review has *not* passed quietly. As the half-yearly report from 30th June shows, we had had some trouble in the bad behaviour of a few of the lepers and six of them had to leave, on account of wishing to marry. After that we hoped for the best in the days to come. But then the matter was brought up at the Field Conference in August and there it was decided to let the lepers marry when they wanted to do so instead of letting them leave Kidugalo for this reason. The question and the difficulty is of course the children born in the leper camp. Once a woman has become pregnant you can tell her over and over again that the child must be taken away at birth; she will agree to everything you say and arrange, but when the day comes and the child is born, she will on no condition whatsoever part with it, but will rather leave Kidugalo with the child—and I cannot see what is gained then.

At the Field Conference the question was asked, what

good we thought we did in the campaign against leprosy in forbidding two people to marry and letting them go out and spread the disease. But the experience from Kidugalo shows exactly the same when they *do* marry and then, when the child is born, leave the leper settlement together with it. As mentioned in the annual report of 1936 under the 1st August, a grandmother, mother and a baby all left Kidugalo for the reason of the child. This year Martha-binti-Maganga who ran away in the beginning of the year came and asked to be re-admitted. Following the decision of the Field Conference concerning this question she was re-admitted on the strict condition that when her baby was born then the relations in Chabutwa should take the child. She promised anything, and on 10th November the child was born and the relations came to fetch it, but she would not let them have it. The next day she left Kidugalo with the child. Of course it is not only in our leper camp this question gives rise to endless trouble—you will find it a problem everywhere in Africa where Missions have taken up the work amongst the lepers. But when it is decided to let the lepers marry, then there ought *first* of all to be considered accommodation for women in labour, and that the babies must be taken away from the mothers at birth, whom to look after them in infancy, where to bring them up, and what shall become of them later in life. The experiences we have had show, as mentioned above, that the mother will rather leave Kidugalo than leave the child. They do not mind much, although they know very well that the child in most cases will get leprosy and they themselves are spreading it where they go.

Then in October two couples were married, the one being the headman of the leper camp, Timeho to Nyanzala, and another man, Selemane bin Jumaa to Naemi. It is to be hoped that they will not have any children, which does not mean that the problem is solved.

The new houses have proved very useful indeed. The huts are now kept for the married couples while the new big building is the men's ward and then there are three smaller square houses for women's wards. The new house of administration has made all the work much more easy to do, both office-work as well as dressing, injections and mending of clothes.

On the whole the Christians have behaved well during the last half-year, and we hope by the grace of God His spirit will so work in their hearts that they still may have some good influence on their fellow-lepers so that we still shall find a field where the good seed, when it is sown, will in due time bear its fruit. There certainly are lepers who have found their life and happiness in God and strive to live their lives in Him and for Him.

We heartily thank friends at home and out here for help and prayers in this past year. The work certainly needs it and we would fain that the blessing of God our Father through your prayers should prepare a way for God to those poor lepers. In all our work and many shortcomings we are thankful to think that behind us are Christians who do help us not only with their money but also remember us in their prayers.

Holy Communion was again celebrated by Rev. S. H. Ibsen on 19th December. Fourteen of the lepers partook. Present were Dr. and Mrs. Keevill and Miss Pedersen of Kitunda, to whom I am very much indebted, as I was ill at that time and she kindly took over the work both in hospital and Kidugalo, with all the preparing for Christmas—although she had come up only to spend Christmas here.

Christmas service was conducted by Dr. Keevill. The Sunday-school children were there singing some hymns. Afterwards the Christmas presents were distributed, for which all the lepers were very thankful.

STATISTICS.

	1.1.37		31.12.37
In Residence	33		34
Admitted	7	Left on account of wishing	
Re-admitted	1	to marry. (1st half-year)	6
		Left	1

(Signed) KAREN DYRHOLM.

Sikonge, 7th January, 1938.

Annual Report of Sikonge Medical Work, 1937.

Of writing reports there is apparently no end, and it seems incredible that a year has passed since the last annual report was written. And a report on one's own work tends to be coloured by the tint of one's spectacles, rose or blue as the case may be. Work carried on in comparative isolation lacks the stimulus of constructive criticism, and one sometimes wishes that a far-seeing and friendly critic would visit us, pull our work to pieces, show us where our efforts are wasted and teach us how better to build for the future.

In the 1924 report one wrote: "... one is tempted to compare one's efforts to a man attempting to remove the Great Pyramid with a penknife." That feeling is still present.

We are treating masses of people all over Unyamwezi, but until we get their willing co-operation in preventive measures our work will have little to show in the way of a general rise in the standard of health. We look to the younger generation, now passing through the schools, to adopt a more hygienic mode of life. But even among them it seems at times almost hopeless, for they are quick to absorb book knowledge, but very slow to apply it! Relapsing fever has been almost epidemic this year, possibly on account of climatic conditions being suitable for the vector, the tick, which lives in cracks and holes in the mud floors and walls, and especially in dirty houses. In one village near Sikonge no fewer than seven big boys, all attending our school here, became infected one after another, and were all very ill. Each one on attending hospital, was instructed to clean out and re-plaster his sleeping-room. Some weeks later the class, including those seven boys, were "doing Hygiene," and were writing an account of relapsing fever, cause and prevention. The essays were neatly written, and showed an intelligent grasp of the subject. The seven who knew the disease so well, theoretically and practically, were asked to stand up and tell the class what they themselves had done to prevent the spread in their own village. Their efforts had been identical. In each case the answer was "Nothing!" And, for the majority of the population, that is their answer to most of the health problems that confront them. "What shall we do to prevent this calamity or epidemic which is overtaking us? Nothing!" And until this tremendous inertia is overcome there will be little progress.

The appended statistics indicate the amount of work done at hospital. The figures for new out-patients and attendances are approximately the same as those for last year, though during the second half of the year one thousand more patients were dealt with than during the first half-year. This disparity was probably caused by the very long rainy season and the occurrence of epidemics. In-patients show an increase of 53 for the year, and we have been very thankful for the increased accommodation afforded by the renovation of the old hospital. Last year's annual report mentioned a death-rate of 10 per cent among the in-patients, "alarmingly high to those acquainted with the statistics of European hospitals." This year it is actually higher at 12 per cent, but of the 45 who died in hospital 4 died on the day of admission, and 21 within three days of admission. In many cases it is the same old story of waiting to see what will happen to the sick people, and then finally taking them off to hospital in time to die there!

Sleeping-sickness seems almost to be a thing of the past with 7 cases for the year compared with 180 in 1929, the

peak year. Nevertheless the problems connected with treatment are not yet all solved, and for most late and relapsed cases the outlook is still almost hopeless.

The figures for the out-station first-aid boxes are interesting. One is inclined to doubt, at times, the success of this experiment, especially when one considers how little instruction the evangelists and teachers have had in this work. Yet the figures show that, on an average, at each place where there is a first-aid box, over 200 patients are seen per annum, with a daily attendance of about 3, and an annual income of about Shs. 14/-, a sum which probably covers the cost of the simple remedies and bandages supplied.

An effort has been made this year, over the whole field, to get the native patients to subscribe a little more than in the past towards this increasing and costly side of our mission work. The demand is not exorbitant, one penny per week for treatment, yet the effort has resulted in an increase of income of about £100 on last year for the whole field. Still it is the rule that no one be refused treatment on account of poverty. But native Africans are no more willing than many Europeans to pay for something which they hope to get free ; and so it may happen that a rich cattle-owner or a man in receipt of regular wages will do his best to avoid paying his penny, and then reluctantly ask for change for a shilling to enable him to do so ! Or it may happen that the penny is produced, and while its receipt is being stamped on the back of his ticket the patient may quietly secrete it again in his clothes with the hope, usually vain, that the European has poor eyesight !

The quarterly reports have given details of the visits paid to the dispensaries at Usoke, Kitunda and Ipole, and those in charge submit their own reports. It is a joy to feel that all the medical work, hospital, dispensaries, maternity clinics and Leper Settlement are all part of a whole, run by a team, each member of which can make a valuable contribution to our larger work, which is the extension of Christ's Kingdom.

It is impossible to estimate the value of spiritual work done among the sick ; and yet there can be no doubt that many a tiny seed planted in hospital or dispensary has borne fruit in some heart, and opened the way to a more ready reception of the Word preached in the villages.

Once again, and not merely formally, we wish to record our thanks to all our friends, known and unknown, who have so generously helped forward the work by their prayers and gifts. We hope that the coming year will give us opportunities of meeting many of our friends at home and of thanking them personally for their co-operation in this work entrusted to us.

STATISTICS (Hospital only).

New out-patients	..	..	4,283
Attendances	..	..	41,793
New in-patients	..	..	369
Deaths in hospital	..	..	45
New Sleeping-sickness cases			7
Operations	..	..	57
Received from patients, Shs. 916, Cts. 02.			

OUT-STATION FIRST-AID BOXES.

	New Patients	Attendances	Contributions
Uganda, 9 boxes	.. 1,405	8,155	Shs. 86/75
Ngulu, 13 boxes	.. 3,322	14,508	„ 220/75
Ifumbe Dispensary	.. 465	2,816	„ 47/88
	5,192	25,479	Shs. 355/38

Financial summary.—The total expenditure for all the medical work in Unyamwezi, excluding the leper work, was in round figures Shs. 15,500/- of which Shs. 4,500/- was for new buildings, including the new Usoke Clinic at approximately Shs. 4,000/-.

The total local receipts were approximately 8,000/- of which 4,000/- were native contributions, 2,460/- the “ M. Jensen ” Memorial Fund applied to the Usoke Clinic ; 500/- special donations towards the Usoke Clinic ; 850/- from the Government towards the wages of native staff, and the remainder from the sale of medical stores and various other sources.

An ex gratia grant of £100 was made by the Government in appreciation of the medical work of the Mission, and this sum has been funded with the intention of applying it later on to the provision of better accommodation for the Maternity Clinic at Kitunda.

(Signed) A. J. KEEVILL, M.B.

Sikonge, 6th January, 1938.

Annual Report of Maternity and Infant Clinic, Sikonge, 1937.

The past year of work at the clinic has come to a close, and we look back with gratitude to our Heavenly Father for His help and guidance in all that has been undertaken.

As will be seen by the statistics from the first year and the past year, the work has grown tremendously and has truly been blessed.

Some women have had to return home disappointed, while others who had that experience before have been blessed with a living baby this year. We always try to do our best for them, but often under difficult circumstances. The women prefer to get medicine to drink, rather than a little advice, which is really very necessary for them to have.

As mentioned already in the half-yearly report, we decided in March to charge the women a small sum towards the medicine and help they receive, because very few of them ever showed any gratitude for all they had received, and we hoped in this way to teach them a little of the value of the medicines. So we asked them to pay 10 cents a month each, and one shilling for each confinement in the clinic. On the whole they have taken to it quite well, though sometimes I have some unpleasantness with some of them, and also the attendances are more irregular than before. They all seem quite pleased with having to pay 1/- for their confinement, and I never hear any grumbling about that. Naturally it has made a vast increase in the contributions to clinic since we started on 20th March, and I feel very much happier about it.

Only one Arab woman was confined this year, and her husband gave me 10/- for the clinic when she went home. Otherwise all the money is from natives.

This year we have had an unusually large number of bad cases of anæmia from hookworm amongst the women, which required immediate and prolonged treatment.

Some of the women do try very hard to take care of their babies, and listen to advice, as is shown in several cases this year with very small premature babies, who have got on very well. Also the baby of the woman who died during the puerperium is getting on very nicely. Whereas another little mite aged eleven months only weighs $8\frac{1}{2}$ lbs., and that in spite of all we have done for it, including extra cow's milk given while the mother stayed in hospital with it for several weeks; it just refuses to grow, but is quite well and always cheerful and full of smiles!

We have had the usual epidemics of whooping cough, malaria, pneumonia, bad diarrhoea and shocking eyes. We have lost quite a number of babies from some of them.

During the year we have received many parcels from kind friends at home, containing little dresses, vests and cot blankets for the babies, and to all our willing workers and friends we extend our most grateful thanks. Also to the many who remember us daily in their prayers, we give our thanks.

We are looking forward very much to our furlough early in the new year, and hope to meet some of our kind helpers and friends and to be able to tell them more about our work out here.

May God continue to bless this work during the year of 1938, and give the needed health and strength to all His workers.

(Signed) ADDIE KEEVILL.

Sikonge, 7th January, 1938.

Annual Report of the Sunday-schools in Ngulu, 1937.

Sunday-school has been held regularly during the past year in Sikonge, and the attendance has been very good.

Eleven of the out-stations started Sunday-schools this year, the school teachers being in charge of this work. I am sorry to find that the attendance at some of the places has been very poor. At one place the teacher reports that during the first six months the children attended fairly well, but that no school had been held since July as no one had attended. Another teacher reports that the children do not come unless he himself goes to find them and brings them along. This is a very sad state of affairs, and one that needs seeing into. The parents are to blame usually, as they do not bring their children up in the right spirit, and if the children themselves do not want to go, the parents have no control over them, and they just remain at home. This makes it very hard for the teachers, and they get tired of it.

I think all the teachers at the out-stations especially are very pleased with the new Sunday-school syllabus and notes which they have received every month, and I think that they find them helpful.

At Sikonge we started the year with 61 children ; some have left, and others have been admitted, so that at the end of the year we have 64 on the roll.

We pray that some of these children may remember what they have been taught Sunday by Sunday, and that they may be the means of bringing others to hear about Jesus and His love.

We are losing two of our best big boys in 1938, as they have been chosen from the day school to go to the Teachers' Training School at Usoke. We wish them Godspeed, and pray that they may become good Christian teachers, and be examples to others.

The children here had learnt another new Christmas hymn, which they sang first at Kidugalo, and then in the church here on Christmas Eve, also one they had learnt before. They sang another one on Christmas Day also.

On December 27th they had their Christmas Feast of meat and vugali, as in former years. We were unable to invite the children from the out-stations this year. While they

were having a good "tuck-in" we had the gramophone going to amuse them too.

When all were satisfied, we seated them in a group on the grass outside the school, and Isai Mugunda, the school teacher, read them a short story that I had translated for our newspaper "Lusangi." Then Dr. Keevill gave them a little talk, and we ended with a hymn. Before the children left, we presented the little prizes to those who had attended regularly during the year, and quite a number were able to receive something. Each child was given a little picture, and a bag of sugared groundnuts, which Miss Pedersen kindly made for them, as she was staying in Sikonge.

May God help and guide the native teachers in the coming year, and may the children learn anew to come to Sunday-school to hear the message of Jesus. God bless the word that has been proclaimed in the past year.

As Dr. Keevill and myself are going home on furlough in 1938, we have asked Miss Dyrholm to take over the Sunday-school work, and she has kindly agreed to do so.

I would like to thank the friends at home who have once again remembered our children, and who have sent gifts of money and Bible pictures for use amongst them.

(Signed) ADDIE KEEVILL.

7th January, 1938.

STATISTICS.

On Roll			Av. Attendance		
Boys	Girls	Total	Boys	Girls	Total
44	20	64	40	14	54
26	10	36	10	6	16
16	4	20	8	—	8
30	13	43	18	10	28
9	8	17	5	4	9
11	11	22	6	4	10
13	5	18	10	4	14
16	12	28	10	5	15
24	12	36	9	5	14
13	13	26	12	11	23
12	8	20	7	2	9
15	4	19	9	2	11
229	120	349	144	67	211

Sikonge Annual Report, 1937.

The year under review has been a little different for Sikonge compared with previous years, in so far as there was no ordained missionary resident at Sikonge since Br. Hansen went on furlough on the 18th of June. As there was nobody to take his place the work had to be divided between Dr. Keevill and myself. Dr. Keevill was kind enough to take charge of the work at the station. As three other places are served from Sikonge—Ugolole, Iyombakuzova and Kidugalo, each place having its own service on Sundays and two meetings during the week—quite an amount of church work was done by Dr. Keevill. He had also to attend to many other smaller and bigger jobs which are usually done by the missionary in charge. Had it not been for the kindness and willingness of Dr. Keevill to step in everywhere, much would have been different and left undone.

With regard to the work on the out-stations one does not feel happy at all when going to write a report about what has been done; one sees that so much has been left undone. Though I have tried to do my best to fill the vacancy since the departure of Br. Hansen, the time was not available to attend to many matters in the proper way. Some years ago somebody thought that Sikonge and Ipole, with a distance of only 12 miles, could be run together. At present, as the work has developed, it is impossible. It is not enough to make "flying" visits to the various out-stations, holding meetings and baptism and communion services: there must be time, plenty of time, for quiet talks with the people without having to look at the watch. The missionary must have time to visit the people in their homes, particularly those Christians who do not care to see him, of whom there are a few in most places. They must see that the missionary has time for them and does care for them. The time spent in that way is not in vain. In one place a woman from another congregation had lived for many years without attending church, and according to the elders she had relapsed into heathen practice. We had a lengthy talk with her; God must have talked to her, too, for from that day she started coming to church again and has now for several months been a faithful church-goer and has even paid her "ifungu."

Before Br. Hansen left he had visited most of the out-stations and held baptism and communion services in several places. Had it not been for the heavy rains in May he would certainly also have visited the far-away places. As it was, the out-stations at Mkinga and Ilunga were not visited before the beginning of July, and those at Igigwa, Mitundu and Imalakaseko not even before the middle of August. I am sorry to say that Imalakaseko, opened at the end of 1936,

was only visited once. As the evangelists attended the refresher course at Tabora in October, it was useless to go out, and after their return it was difficult to get time to visit all the places. At present, since the Mitundu people moved to Vutyatya, Imalakaseko is rather an isolated place, with a distance of some 20 miles to the next out-station at Igigwa. With regard to the work in that place, I don't think we shall expect much progress. The place is only 3 to 4 miles from the Igalula railway station. Many of the people are Mohammedans and are similar to those living around Tabora. In the past years we have been used to get a fair number of adherents at once when opening a new out-station. Though it is too early to say anything yet, I have the impression that it will be different at Imalakaseko.

The same seems to be the case at Igigwa. After the rains the old evangelist Wilhelm moved away from the place, where he had stayed for over a year without getting a single adherent, and settled down at a place much nearer to Ntumbili. He has here about a dozen people on his list as hearers, but I doubt that he will be able to keep them very long. He is getting old, but not only that, he is rather dull and without any enthusiasm. He does not seem to be the proper man to start a work in a new place. One is more hopeful in that respect with regard to Imalakaseko.

In October it was reported that the little congregation at Mitundu was going to move to Vutyatya, a place only 8 miles from Sikonge, whereas Mitundu was 25 miles away. This move has been a success so far, as all Christians and all adherents but one have moved. They were all of one mind; away from the swampy place. The new site will never be too wet, as they have built the church-village on a small hill. One has the impression that this place has a future. The soil seems to be good, and more people intend to move into the new clearing.

Three new churches were dedicated during the year; at Mulenda, Kipanga I and Mukola. The church at Kipanga is a really nice one, built of sun-dried bricks. It is encouraging to see a little band of natives do such a nice piece of work at their own expense. The church at Mukola is much bigger, and strongly built, too, but it caused much trouble to get it ready. One does not feel happy about Mukola; there is so much fighting, backbiting and quarrelling among the Christians, and one-fourth of them are under Church Discipline. Last year Br. Hansen did not report too well about Mukola but the hope was expressed that it perhaps would be better after a new man had taken over the work. Though I am a stranger one does not have the impression that a change to the better has taken place. The evangelist does not seem to have any authority over his flock. Mukola is a new

clearing, a place with a future. The statistics show that a big number of people are under instruction in view of baptism.

The Church Assessments collected during the year came to Shs. 871/45, which is 3/- less than the previous year; it comes to 68 cts. per adult member, compared with 74 cts. in 1936—a step backward. To these figures must be added the voluntary contribution to the work at Mitundu and Imalaka-seko, which came to Shs. 97/60.

During the year 101 adults were by baptism added to the flock. 12 were excluded from Church membership on account of different reasons, *e.g.*, 5 on account of polygamy. The fact that 140 out of 1,268 are under church discipline at the end of the year gives cause for some reflection. Do we perhaps admit people to baptism who have not understood what it means to become a Christian? Is the teaching of our evangelists too superficial? It is difficult for the missionary to select the candidates for baptism. He knows too little about them and is bound to rely on the evangelists and church elders, and they like—or most of them—to get as many as possible baptised and added to their flock. Quite a number of those placed under church discipline are people who have not paid any “ifungu” since they were baptised and have also in other ways shown us that they have lost their interest in being active members of the church. That the Roman Catholics are working near us at many of our out-stations in Ngulu and Ugunda and try to get hold of some of our Christians by telling them that they have no “ifungu” in their Church, makes the work also more complicated.

An attempt has been made to encourage the young men to look for Christian girls to marry. It seems not to have been in vain, in so far as seventeen Christian marriages took place during the year, compared with three in 1936.

The twelve schools have been attended by 556 pupils with an average attendance of 70 per cent. It has been a rather trying year with regard to the teachers, as five had to be dismissed on account of a bad life. Two big boys from the Sikonge school stepped in and took the place of two of them, one teacher was transferred from Ipole, and now we have got two who have passed through the T.T.S. at Usoke; in this way the vacancies have been filled again. In November Mr. Clague-Smith inspected six of the schools. I was glad to be able to take him round, and I hope that I profited a little from it myself, and I thank him for the advice and hints given to me.

Looking back upon the past year we give thanks to our Lord for His blessings; and looking forward into the new year we commend ourselves, together with our native evangelists and teachers, to our Heavenly Father. His is the

work we do, and He will also in the days to come supply us with all our needs.

(Signed) S. H. IBSEN.

Ipole, 17th January, 1938.

Ipole Annual Report, 1937.

In reviewing the past year we have again cause to thank our Heavenly Father Who has been our guide and comfort in bright and dark days. His protecting hand has been over us, and He has given us health and strength and supplied all our needs and given us joy to carry out the work entrusted to our care. And therefore we give thanks to Him who is "the same yesterday and to-day and for ever." We do also thank our friends in the home-lands for their interest taken in the work, and—last but not least—for their continuous prayer for the Lord's work out here.

At the beginning of the year Ipole was left without a missionary in charge for about two months. On 20th February Rev. N. H. Thygesen with family went on furlough. Br. Thygesen took over the work in 1931, and during these six years he has seen the number of Christians increasing from 710 to 1,394. On 15th April the writer with family arrived from Tabora. During the two months' vacancy Mrs. Löbner was left alone, but Br. Hansen from Sikonge paid a few visits to Ipole.

During the year the far-away out-stations have been visited four times, and some of the nearest and biggest places were visited quite frequently. Br. Thygesen managed to get round to all places and to hold communion services in most places before he left.

A new place was opened and an evangelist stationed at Ntundulu II; a church has also been built. Though the place is hardly two miles from Iwensato II, I think we have done right in stationing an evangelist there; a glance at the statistics seems also to justify the step taken. Up to last year the work had been done from Iwensato II, but during the past few years the number of Christians and adherents has increased steadily; at the end of the year it was 344, and that is too many for one evangelist who is also employed as a teacher in the school. The increase of expenses is borne by the other evangelists.

On 12th December a big service was held at Ipole at which sixty adults and thirty-one children were baptised, 6 young people were confirmed and five couples received the Church Blessing. After a short interval about 400 partook in the Lord's Supper. The candidates for baptism were from nine different places. It was a big gathering and we had to hold

it outside, down in the mango-avenue which has proved to be a most suitable place for such big meetings.

At the beginning of the year there were 166 catechumens in the various places, but out of those only 68 were baptised during the year. Certain weak signs in the congregation seem to call for carefulness in admitting people to baptism, *e.g.*, the number of people who had not paid their Church Assessment for several years. Quite a number of young people were not admitted because they were not able to read; several of them had refused to come along to be taught. It was a lesson to the candidates and also to the evangelists. A few years ago it was made a rule that the young people should know how to read before baptism. This paragraph has never been popular with the evangelists as it means more work for them.

The Church Elders Conference has met eight times during the year. In 1936 it was decided to try to put some more responsibility on the shoulders of the evangelists and church elders, and a scheme was put into practice for a trial. The church elders were divided into three groups: the local church elders, the district church elders and the church elders conference. The last body, the C.E.C., deals only with cases which have been before the two other bodies, but without success. Looking back upon the work done by the various bodies, I think one can say that we are on the right path. It has been a great help to the missionary, and he has saved much time. The people used to take all kinds of small matters to him which really ought to be settled by the church elders. Now they are taught to take it to the local church elders; if the matter cannot be settled by them, they put it before the district elders. Only unsettled matters are brought before the C.E.C. Though there are some who still like to go direct to the missionary, the people begin to understand that they have to follow the proper way. Though much valuable work is being done by the elders, we are still far away from the goal. The eldership must be developed, and it takes time. One danger is that the elders regard themselves too much as "judges" and not as spiritual helpers in the congregations. They are always willing to listen to and help those who come to them with their manifold matters, but they do often forget—and the evangelists, too—to follow those who are getting indifferent and therefore do not come to them. One has also noticed that the evangelists like to leave all matters to the church elders, and that they forget to regard themselves as elders of the elders.

At the end of the year we had to dismiss the evangelist at Nongo. It started with domestic trouble and his wife ran away. At first we believed that she was the guilty one, but when she agreed to go back to him we learnt that he did

not want her. Elia Katala, one of the Ipole church elders, a man who has been an evangelist before, was sent to Nongo to take the place of Amos.

During the month of October all the evangelists but two attended the refresher course at Tabora.

During the year we received Shs. 791/75 in Church Assessments, which is Shs. 78/- over that of last year. Divided between the adult members it comes to 72.8 cts. per head, compared with 67.8 of the previous year. The crops have been good all over, the tax to the Government was paid within a short time, and one had cause to think that it would not be difficult to get the people to pay their "ifungu" to the Church. It was, however, not so! The people had in most places to be reminded about this point over and over again. During and at the end of the year forty-three people came under Church Discipline, thirty of them on account of not having paid "ifungu" for three years. In order to get a true picture of the financial position it must be mentioned that out of the 1,089 adult members 90 have been living outside Uganda, some on other stations, some down at the coast for several years and others in places where they have been without connection with the Mission. As the Urambo Christians had built a new church at the old Urambo in 1936 and had to build a new one at the new Urambo this year, it was suggested to help them. A special collection was taken in the various congregations and gave Shs. 77/40.

Twenty-one Christian marriages took place during the year. We are glad to note that the number of Christian marriages is increasing.

Twenty were excluded from church membership on account of various reasons. Five were excluded at the beginning of the year for not having paid "ifungu" for seven years; six embraced Islam, not in Uganda but in other places where they had settled down or been working for years. Three relapsed into paganism, people who left Ipole some six to eight years ago and have lived in Unyanyembe without any connection with us. Two women left their husbands and one man was excluded on account of polygamy. One of those who were excluded on account of "ifungu" paid for seven years and was later on restored again.

The ten schools have been attended by 596 pupils, viz: 386 boys and 210 girls; the average attendance was 73 per cent for the boys and 66 per cent for the girls, which means a slightly lower percentage than last year. The teacher at Milala was dismissed because of a bad life. A young man, Sadaraka, has taken his place. In order to get the nearest schools registered we had to transfer some of the licenced teachers. As Sikonge ran short of teachers, one was transferred to Ngulu. At Iwensato II, a school with an average

attendance of 83 pupils, a new school was built in October. The pupils, together with the teacher (the evangelist was attending the course at Tabora), made some 6,000 sun-dried bricks and collected the grass for the roof. The Mission paid the masons and 5/- for some rafters and a little grass. The children and the teacher worked hard, but now they are pleased and proud of their labour; they have a nice bright and airy school to work in. In November we had the pleasure of having Mr. and Mrs. Clague-Smith with us for a few days. During their stay they inspected five of our schools.

Sunday-school has been held at Ipole and on some of the out-stations. The attendance has not been good, and I am partly to be blamed for that, in so far as I ought to have attended a little more to this work. The parents are indifferent. Were they only as eager to send their children to Sunday-school as they are to get them baptised, then the figures would have been quite different! There are not many children at Ipole itself, but several have come in from the out-station to attend school here. Those from the nearest places like to go home after the school has closed on Friday and stay home until Sunday evening, and so miss the Sunday-school in the morning; but for that the figures would have been better.

Ipole, 17th January, 1938.

(Signed) S. H. IBSEN.

Annual Report of Ipole Dispensary, 1937.

Another year has passed away, a new year is beginning. When we look back, we have only to be thankful for all blessings and goodness from our Lord.

At the beginning of this quarter, on 2nd September, my water-carrier came into the house of his mother and met a large poisonous snake; he tried to kill it, but the snake spat into his eyes. I was very frightened to do anything, as I knew that he could lose his sight, but I thought that it could be too late to send him to Dr. Keevill. I was very glad to see that he recovered.

One of the last days in the old year a very sick man was carried to us. He had a much infected leg. I was very glad that Dr. Keevill was here, and he could see the man. The man is better, and I hope he will be quite all right.

Several children had whooping-cough, but I think they have all recovered.

We also had many cases of pneumonia.

We are beginning our small work in the new year looking to our Lord; He will be our rod and staff.

Ipole, 9th January, 1938.

(Signed) M. LÖBNER.

Report of Dispensary and Clinic, Kitunda, 1937.

It is with surprise one realises that it is time for a report again, and that a yearly report, too—one more year has passed. Personally I would call the past year “a year of special grace” though every new day or year is that to each one of us.

The medical work here in Kitunda seems to be fairly steady, although there is a slight increase in last year's new patients, but comparatively fewer attendances. We have had many with bad eyes including a great number with trachoma, but let it be said that they attend for a short time only and therefore no cure is affected; a young mother is nearly blind on that account.

In January one of the workers was dismissed on account of stealing. Paulo, the new helper, started work on 1st March; he is doing well. The second of the girls in work got married last month, and no other girl has come in her place as there are still two left, but they are not as clever and well-behaved as one would like them to be.

Beer is the cause of much evil and again this year a number of people have come for treatment, cuts, blows, etc; one woman had her left eye destroyed by a blow while drunk. In this connection I would like to mention a man, a mason, who was treated at the dispensary at the beginning of the year and improved. Later he was taken ill and called in a medicine man who gave him some medicine to drink, but at the same time he told him that if he really wanted to get better he must stop drinking beer, which he did for a time and improved so much that he was able to build the new school for Mr. Hansen. Towards the end of the work, however, it was obvious that he had started to drink again, as he would stay away from work a day or two a week. Time passed and we heard nothing of him until one Saturday he sent word to me saying he was ill and had been for some time; on the Sunday I went to see him and he was very poorly indeed, and dying, but with the beerpot within reach. A few days later he died.

During the dry season we had a new house built, a very needed and welcome addition to the compound; it contains a small kitchen for our use, a store-room, and waiting-room for the patients which they appreciate very much on cold wet mornings, and for a talk round the fire in the evening.

During November the rain was pouring down and all motor traffic greatly impeded. At the beginning of December it abated and I was to go to Sikonge by lorry. We spent forty-eight hours on the road, but the downward journey had taken seven days.

I was very sorry to leave my work just because I was not allowed to stay alone for another three or four weeks; the

Hansen family had left on 27th October. However, all things work together for good. The first ten days I got work at the hospital, as Miss Dyrholm was not well. I spent a nice Christmas at Sikonge, too.

On January 5th the Rev. and Mrs. Thygesen, Thyge and myself were able to come down by lorry, the last three miles taking four hours, but as it was so near our destination we walked on, and arrived here at 8 p.m., having started from Ipole at 6 a.m. The lorry came in at 11 p.m.

During the year Dr. Keevill paid two short visits to the dispensary.

The clinic is getting on slowly and is a source of joy, for me anyhow ; but here, as in all work, we do get disappointments ; one must see little ones die of diseases easily preventable, or from neglect. The women, too, could often be helped to get live babies if they would attend for treatment, and also they themselves could be better fit to bear and rear their children if only they would take the trouble to use common sense and follow advice, but their attitude towards such things and happenings is : " That is God's business, what can we do ? " They always choose the easiest, that which requires least effort.

It will be remembered from previous reports that two young married women started work in the clinic ; both are doing well, their help is much appreciated, and it is nice to be able to leave them to get on with the work. They had the first set of twins born in the clinic when I was at Sikonge.

Out-station boxes continue to serve their purpose, simple remedies within easy reach of the people. We need not ask if they are appreciated—the numbers tell ; 1,900 new patients in a year. Many of the evangelists are glad to do the work ; those who do not care get few patients only.

We thank God for every help and blessing in the past year, and pray that in the future the work may be blessed wherever an effort is made to help those in bodily need. Also we pray that the word of God which has been read to the sick and their relatives may bear fruit in time. The new evangelist is a much appreciated help, in that he often comes to see and talk with the patients, both in the dispensary and the clinic.

Also, we wish to convey our " Thank you " to friends at home who with gifts and prayers have supported the work in this far-away corner of Unyamwezi.

(Signed) M. PEDERSEN.

Kitunda, 10th January, 1938.

Kitunda Annual Report, 1937.

It is not very easy for the writer of this to report on Kitunda during 1937, as he first arrived there on the 5th of January, 1938. Br. J. L. Hansen left Kitunda with his family on the 27th of October and went home on furlough. Since that date until the arrival of the writer of this with family, Kitunda was without a missionary-in-charge, and it was left without any missionary at all the most part of December, as Miss Pedersen was asked to go up to Ipole and Sikonge during that period. It was not found advisable to leave her by herself during the rain.

The first impression one gets by looking through the Kitunda records for the year under review is, that the number of Christians has increased considerably. The number of baptisms that have taken place amounts to 340. With regard to Church Assessment the contributions reached Shs. 751/97, an increase of Shs. 94/79 on that of last year. And on going further back one finds that—except for 1934 when there was a drop—there has for the last six years been a steady increase on that account. (The books at Kitunda do not go further back than six years.) The items are as follows :—

1932	..	..	..	Shs.	330/55
1933	..	..	..	„	420/95
1934	..	..	..	„	364/85
1935	..	..	..	„	538/05
1936	..	..	..	„	657/25
1937	..	..	..	„	751/97

The amount paid during 1937 does not reach the amount that was due, and the result of it is that forty-seven members have been placed under Church Discipline II on that account (fourteen were released), while only seven (four released) came under Church Discipline II on ground of moral falls.

These figures tell us that there is a desire among people to become Christians, and in most cases it is also earnestly meant ; but the soil in which the seed is sown is different and does not always yield the best fruits, or it does not yield at all. Surely the work done in the past year has not been in vain. It has been blessed to a great extent ; but there will always be some people who pretend to be followers of Christ, without being truly converted, and there may even be more who do not endure on the “ narrow path.”

For a newcomer it is not easy to say much about the spiritual state of the Kitunda Christians ; but the first impression is that there is quite a number of good Christians. The work among them has been done faithfully. They do

not seem to be influenced so much by the bad side of civilisation as elsewhere, as they are farther away from it. (Civilisation is inclined to spoil people until they have got proper hold of it.)

On 3rd January a collection was taken in aid of the British and Foreign Bible Society, which yielded Shs. 18/38. During the week from 18th to 24th April a succession of revivalist meetings were held. The nearest out-stations have been visited frequently and the others twice. Holy communion has been celebrated twice at the out-places and three times at the main-station. The third time was at the Day of Fellowship on the 22nd of July, when there gathered about 1,000 people to listen to the Word of God. At that day Bishop N. H. Gaarde was present and took an active part in the assemblage.

The *School-work* is reported not to have been very successful, as many of the bigger boys have run away to get work at the new Itigi-Lupa road, and as the behaviour of two teachers has given rise to complaint, they had to be dismissed. At Kitunda a new school-building has been erected of bricks, which were taken from the school and from the ruins of the old church. Br. Hansen has made a nice job of it. It is bigger than the old building, as it has got three class-rooms instead of two, and it will surely be able to serve its purpose for a good number of years to come.

(Signed) N. H. THYGESEN.

Kitunda, 5th February, 1938.

Kiwere Sunday School Annual Report, 1937.

It will be remembered from last year's report that Sunday Schools were started at the out-stations ; there are now eleven. The children all had a picture and sugared ground-nuts for Christmas.

I have asked Joshua Ilendu to write this report, as I was not present for the Christmas festival :—

“ This year we had two red-letter days in the Kiwere Sunday School. The first was the Day of Fellowship on 22nd August, when the children came in with their parents from all the stations or villages. The children had their special meeting in church, where over 400 were present. Miss Pedersen welcomed the children and our Bishop N. H. Gaarde, who spoke to them. Joshua and the Rev. L. Hansen also gave a short talk. Both children and grown-ups had vugali and meat ; two big cows had been killed for that purpose.

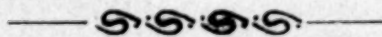
Christmas was the second day of special joy, though we

were sorry that we had no Pastor, and Mama, too, had been taken away. On Boxing Day all gathered in church at 8 o'clock, the children sang quartets, and after service the girls started to cook the feast. Firewood had been gathered previously and two goats killed. At 2 p.m. all was ready and all the children gathered, under the supervision of the teachers, for meat and rice. At 4 p.m. they went into church again for a short service and singing, then all had a picture and a packet of ground-nuts. Later on they played and had the drums.

"Blessed be God who has given us grace and love in Jesus Christ our Lord.

Joshua Molo Ilendu."
(Signed) M. PEDERSEN.

Kitunda, 10th January, 1938.



EAST CENTRAL AFRICA.

NYASA.

We are glad to report that our missionary staff has been augmented during the year by the arrival of Br. and Sr. Sonnenburg, who have taken over the care of our station, Mbozi. Br. and Sr. Tietzen, formerly at Mbozi, removed to Utengule. At Utengule Br. Tietzen will relieve Br. Gemuseus of the burden of this big congregation, so that he may devote more attention to the language and to literary work. During the year Br. Kuchler took up the work at our new station, Moravia, and we are glad that this part of our field, which stands so open to receive the Gospel, now has its own resident missionary.

Isoko also has its missionary, Br. and Sr. Hausse having returned there from their furlough.

Our numbers have now grown to about 17,000 souls ; and yet in comparison with other years we must record a considerable fall in the number of baptisms of heathen, and in the number of enquirers for instruction.

If we ask ourselves whether the great numbers who pressed for baptism during the past few years, were really in earnest about their wish to become Christians : then we have cause for anxiety. But neither we nor our native helpers and evangelists can find any real cause for this decline in numbers. The evangelisation of this part (of Africa) remains a pressing problem, for not more than ten per cent. of the total population are as yet Christian.

Most congregations have their own appointed evangelists ; and yet, in addition, every congregation has members who,

unpaid, go out on their own accord as evangelists, mostly in twos.

In Kyimbila during the past year evangelisation was carried on in a special way. For eleven consecutive weeks a crowd of between 100 and 150 Christians gathered on Friday evenings, and on Saturdays and Sundays they went through all the villages in the neighbourhood, and in this way they compassed the whole district from north to south. It is not yet possible to say what result may have followed this; it has at least shown that the Christians are conscious of their responsibility towards their whole people.

In some of our congregations we have increased the number of elders, so as to have stronger centres of evangelisation, and to care better for our scattered and isolated groups of members. Certainly such witness can only bear fruit if our members show forth the change which has taken place in their lives since they became Christians.

We have made a step forward in the financial position of our native churches; in that during the past year more than half the cost of the village schools has been borne by the congregations, and it is hoped that after the end of the year no part of the cost will fall on the Mission, and the congregations will be in a special sense responsible for the school-work done in their midst.

One more has been added to our five ordained native ministers, Jona Mwaitabele, and him we sent together with a gifted young man, Ruben Gambi, to the Pastors' School of the Bethel Mission, so that they might receive a proper grounding for their work: they both came back grateful, and the better for the course, and were to be ordained by Br. Gemuseus on the 5th of December, but for one of them God had other plans, for in the early morning of that very day Ruben died at his home from inflammation of the lungs.

During the past year, the often spoken of "Mission Church Union" for East Africa, on a Lutheran basis, has come into being.

Although in our forms of worship we are different from the others, and it is uncertain in how far the Churches in this Union can come to a common liturgical form; but the Holy Communion will be open to all.

If we cast a glance over the whole concessionary grouping of Churches in Tanganyika we see three great groups: our Church Union on a Lutheran basis; the Anglican Church; and the Roman Catholic, which is about twice as big, numerically, as the other two put together. (Anglican and the Lutheran Union are about equal, with 100,000 members each.)

We shall welcome the time when the Anglican and Lutheran groups come into closer co-operation, and we believe that the

Anglicans have the same wish. The time has not yet come, however.

The special significance of the present move for us is that we come into closer working touch with our neighbours, the Berlin Mission, who have worked side by side with us for many years. In mission work there are many questions of perspective and policy, and we must ever pray that it may be given to us workers to be united in seeing what should be done. Even as it is often difficult to see God's will in our personal lives, so also in the greater work that is entrusted to us.

W. MARX.

SOUTH AFRICA (EAST)

KAFFRARIA.

We look back on a year of God's gracious help. The harvest has been better than for a long time, and this has meant both food and happiness.

The money which fathers and sons, away in Johannesburg, send home, was not needed for food, and it was therefore possible for many to make up the arrears of their church contributions. If our Native Church is to be self-supporting, its members must contribute about £800 more than they do at present.

Our membership has risen by 280, and now stands at 15,256.

The number of infant baptisms, 522, shows the growing importance of our work among the children. It is true that the death-rate among children is high, yet a good number reach their eighteenth year and are then reckoned as Church members. After that, many of the young men go away to find work, and many of the girls marry members of other churches; and this explains how the numerical increase always has a decrease to be set against it.

No great changes are to be recorded in our staff of workers. One of our native ministers, Br. E. Msi, accepted a call to serve in the Western Province, and Br. W. Dube, teacher in Ulundi, was called to take his place. One new missionary has been called to the field, Br. E. Deth: he landed at Durban on the 23rd of December, and took up his work at Bethesda on the 24th.

On the whole we can say that our people value their privileges as Church members. We could wish that our native ministers took a more definite position as leaders.

In Hlubiland we made the experiment of quarterly conferences of missionaries and native ministers, in order to gain a closer co-operation among them in the work. Beside this,

we had a conference for evangelists in Bethesda, at which, in addition to the missionaries and native ministers, thirty-five evangelists were present. The subjects for discussion were church attendance, and the care of souls. We had the pleasure of the presence of the Rev. Grant, leader of the Lovedale Bible School, and of listening to his words.

Our evangelists value such occasions of meeting, which both give them a sense of fellowship and encourage them in their work. It must be our endeavour to win our young men for this work.

The festival at Genadendal reminded us of our long and fruitful mission-history. At every station the founding of Genadendal was called to mind; and three of us—Brn. A. Hartmann, Knudsen, and myself—motored to Genadendal from Bethesda in order to take part in the celebrations and witness to our unity.

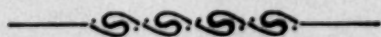
Our Day Schools number 545 scholars more than last year, mostly by additions in already existing schools.

The Teachers' Seminary continued in full work, although its head, Br. Poiet, had to be absent for several months for an operation. We were all pleased that the operation was successful, and that we were able to welcome him again in our midst. His place was taken, during his absence, by Mr. Melville, a retired English teacher. The results of the examination held at the end of the year were very good. Of twenty-one students in their last year, twenty passed; in the first year, thirty-four out of thirty-nine.

As will be seen from this report, the work of the province has gone on without any special incident. We are thankful to have had the means to carry on our work without hindrance.

Our main effort is to build up the inner life of our congregations; and our second, to lead our members and the congregations towards self-support. When we remember that a hundred years ago our people were still heathen, we can only wonder at the change that has taken place in them during this time by the Grace of God. We look forward to the future sure that God, who has begun the work, will complete it to His glory and according to His own plan.

W. BOURQUIN.



SOUTH AFRICA (WEST).

The outstanding event of the year in this field was the celebration of the 200th anniversary of the landing of George Schmidt, the pioneer missionary.

The superintendent, Br. Schaberg, writes as follows:

A special festival week had been arranged, beginning at

Genadendal on the 3rd and 4th of July, and ending with the great meetings in Capetown on the 11th.

Apart from this Enon had held its own celebrations in May, as this was a favourable time for that congregation.

The conference for teachers was a very happy close to these celebrations. For the first time it occupied three whole days, and twenty-seven teachers took part.

The days were occupied by a study of the Epistles to the Corinthians, and of various subjects brought forward by the teachers themselves. A beautiful spirit of brotherly cordiality prevailed.

On the three evenings we met: first with the Church workers in the "George Schmidt School," on which occasion I handed over a picture of George Schmidt, presented by the Mission Board in Herrnhut; next for a lantern lecture in the crowded church; and lastly for a farewell service in the same church.

The final meetings of this year of "George Schmidt" celebrations were held in Lansdowne and Maitland towards the close of the year.

The number of great meetings held, and the number of invited speakers—from the Anglican Bishop to the leaders of the Reformed and Methodist Churches, gave us considerable publicity. One of our members was asked by a member of another church: "When are the Moravians going to cease their celebrations?" and the answer was "Not yet."

This publicity was extended by articles in newspapers and magazines. The landing of George Schmidt, and the founding of Genadendal, are important landmarks in the history of South Africa.

A church that can look back on two hundred years of progress in so young a land as South Africa is a rarity; and reporters were sent to the greater meetings from all the newspapers.

The Governor-General, representing the King, and the Prime Minister, sent greetings.

The Church celebrations aroused a keen spirit of competition in doing and giving among the schoolchildren. They collected pennies on cards; they wrote an essay on "What George Schmidt means for us," and the best were rewarded with prizes of books.

Friends in the homelands were also appealed to, and responded with gifts: so England and America also took their part in our celebrations.

It was our wish to start a fund—to be called the "George Schmidt Fund"—to help in the work of the Native Church; and we received no less than a thousand pounds, which was £400 more than we aimed at, and more even than the gifts collected in the great Bicentenary Year, 1932. This is quite

wonderful, because conditions are less favourable than at that time, and most of our congregations already carry debts on account of the work of extension which they have undertaken.

Yet the collecting of money was not the chief thing on which we had set our minds in the celebrations.

We have looked for a deeper result. In a circular letter I had urged all our workers to an earnest self-examination. After the festival at Genadendal all the ordained brethren gathered for a devotional Bible study.

The meetings at the Teachers' Conference in Port Elizabeth have already been mentioned.

A strengthening of the spirit of unity among our workers is evident, as also is the effect of the celebrations on the life of our congregations. The changes wrought in individual hearts we cannot, of course, see; but that there have been changes I do not doubt, and that they will be evident in new life and in clearer witness for the Saviour. We thank God that it has pleased Him to make this festival year a blessing to us.

But we have not only celebrated the 200th anniversary of George Schmidt's landing: we have also made notable progress.

In January Br. W. M. Wessels, one of our native ministers, was placed in charge of Lansdowne, a new self-supporting congregation. During the year this, our thirteenth congregation, has developed further in self-support; and was the largest contributor to our George Schmidt fund with £123.

Through the efforts of Br. Kienemann and the co-operation of Br. Bourquin, president of our South Africa West Province, the Xosa congregations now have their own ordained native minister. This is Br. E. Msi, who was ordained some time ago by Br. E. Marx. We are hoping to build up again the formerly flourishing Xosa work, and we need your prayers.

We have also dedicated a small church at Welcome Estate, a filial of Moravian Hill. The last new church to be dedicated was at Zondagskloof in 1928.

We also report the dedication of our last church organ. In 1900 an organ was placed in Moravian Hill, and now this year Maitland has a fine new organ, which was dedicated for service in August.

We have been able to open three new schools: a large building with three classrooms in Steenberg—our "Christian David" School; Mamre, after a hard struggle, has opened a school at Modderrivier; and the Xosa congregation at Doriskraal, has obtained its school in answer to its long-felt wish, and the members built the school themselves.

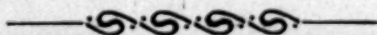
Two congregations have received bells during the year: Steenberg and Lansdowne; the first a gift, the latter purchased to replace the cracked bell.

In Welcome Estate there sounds the bell which formerly belonged to Moravian Hill.

Lastly, I must report that electric light has been installed in the church at Genadendal ; and that a secondary school is to be opened there.

This survey leaves us without doubt that the Lord has been gracious to us ; and trusting in His faithfulness we go on.

W. SCHABERG.



BRITISH GUIANA.

Report of the British Guiana Mission for the
year ending 31st December, 1937.

STANDING at the threshold of the Bicentenary of the founding of the British Guiana Mission, the mind of the reviewer is inclined to take a more comprehensive view than that of only a year's work as is his wont. But the temptation of forestalling the historic reminiscences of the past two centuries—which properly belong to 1938—must be resisted. Suffice it to say that we crave for our work in this field the special prayers and practical sympathy of all friends of missions, and of ours in particular. It is our earnest desire to mark the event by raising £200, a pound for each year, as a thank-offering for the purpose of consolidating our expanding work of recent years, and putting our mission houses in repair.

Queenstown.

The dark threads of bereavement have oft been woven into the chequered web of our congregational life ; no fewer than six times has the death-knell tolled the sad departure of one of our dear comrades. Depressingly sad and gloomy was the passing of our young and promising sister, Mavis Wilson, a fine musician, only two days after a delightful marriage ceremony for which careful preparation had been made by her. It will be an event never to be forgotten by this congregation. In the departure of Sr. Adelaide Rupert, aged 56, the church lost a staunch member of the Church Committee, a consistent and intelligent Christian whose place it will be hard to fill. A trained nurse, she ministered at the bedside of many a sick and dying one.

The economic side of our work does not show any sign of improvement : the struggle is becoming keener and graver. The large number of pupils leaving the schools without work

swell the ranks of the unemployed, increasing the needs of the family, and thereby reducing the ability to render any support to the church, which suffers in proportion. This is further aggravated by the cost of subsistence gradually rising, while wages and salaries remain static or on the decline. Thus the maintenance of church work becomes harder and harder year by year. The multiplication of rival religious sects, of friendly societies and lodges which function as social and religious institutions, is a fertile source of weakness for the progress of work among the older organised churches. The galvanic action by some new fanciful fad creates visible motion without real progress, and vitiates the taste of many for the sincere milk of the Word of God in its strength and simplicity. These are more recent importations which we had not to contend with a few decades ago. Among the re-admissions there were two cases of members who had yielded to the enticements of questionable sects, and made shipwreck of their Christian life. We have much to be thankful for as we see the earnest struggle being put forth by our members to maintain the standard of Christian living in the midst of so many divergent opinions as are current among "those who call themselves Christians." The greatest desideratum, in our opinion, is Christian sincerity and Christ-like humility.

Our religious, social and educational institutions we have striven to bring under the benign influence of the gospel of Christ, and we are assured our labours are not in vain. Personal evangelism and Christian fellowship, where exercised, have been fruitful of results. For earnest workers and patient learners, we have cause to thank God and take courage.

The Day School still maintains its numbers and efficiency. As a seminary for simple religion, Christian morals and good citizenship, we regard it as a potential factor in our missionary work. The Sunday School and its choir rendered with appreciation, among other features, the Cantata: "The Voice of Flowers." The augmented Church choir, accompanied by four instruments, covered itself with encomiums by the rendition of the Cantata: "A Joyful Thanksgiving."

The programme of the year's work was gone through without interruption. Owing to their non-payment of the quota of the sustentation fund assigned to them, five per cent of the accredited membership fell out, and the congregation cash suffered an almost equal reduction.

Repair of the mission-house—the Cinderella of the mission compound—has had again to be postponed for lack of funds, but we fondly hope the scheme will be carried out in 1938. The painting of the lower storey of the school was done by some of the schoolboys; and the raising of the funds for the purchasing of materials was also through the effort of the school.

In 1933 they painted the greater part of the interior of

the "Denham" wing, and made themselves quite a number of model benches and desks ; proving that "self-help is the best help." The staff consists of seventeen teachers of whom we are justifiably proud. Being five feet below sea level, periodic inundations caused by heavy rainfall affect rather frequently the attendances at public worship, and lower the general average of the school.

To say that the general attendance at public worship is satisfactory, is to yield to the temptation of palliating the indifference of the many who do not find the Sabbath a delight, but get caught in the meshes of worldly pleasure or gain. It is our plan to take the gospel to them in the coming year whenever the opportunity offers, so that they may be without excuse.

Through the Social Service League, the Women's Mite Missionary Society and the Manager of the Argesy Company, Ltd., some six or seven dozen persons and families received Christmas baskets, "surprise" packets, and small doles of money at Christmastide, which called forth the benedictions of the poverty-stricken recipients and enabled some of them to turn out again to the services from which they were debarred by sheer need. Never before was Our Lord's saying so delightfully experienced : "It is more blessed to give than to receive."

Graham's Hall.

No new note has been struck in the monotone of this congregation. There has been a net decrease of three in church membership, and the accredited communicants number only thirteen—one-tenth of what they were three decades ago. The old members are dying out, the young generation are trekking for fresh fields and pastures new. In the day school the ratio of Moravian children to East Indian (unbaptised) is 1 : 2, whereas it was the reverse formerly. This points to the fact that our evangelical work will largely be among the East Indians who are now coming under the Christianising influence of the day school teaching. Their presence at Church on Children's Sundays and their hearty singing give hope of results obtainable under patient and tactful leadership. The Missionary Lovefeasts are still the leading events of the year. Harvest Thanksgiving lingers on as a plant of exotic growth.

Beside the graves of their pioneer missionary parents were laid during the year the remains of Mr. C. La T. Potter, B.A., late master of Queen's College, and Miss Charlotte Moore, who arrived here with her father in 1878—forming a family group of six in that little missionary "God's Acre." Br. R. A. Potter, our veteran schoolmaster (retired in 1925)

and highly respected assistant minister, who has been serving at this station for over forty years, feels he is nearing the end of his term of active service.

Tabernacle.

Tabernacle scored first place in Harvest Thanksgiving results this year. Her people, under her live-wire Secretary, organised for it, and by combined and sustained effort, won the meed of praise they richly deserve. In the absence of a resident minister, the work is proceeding as well as might be expected under the circumstances. Four candidates were confirmed and two former members were re-admitted. It is refreshing to note the large percentage of young communicants present regularly at the Lord's Table. The pity is that funds will not allow of more frequent visits by the minister to enable him to do more intensive Christian training of these promising young people. May we not hope that there will be a resident minister once more among them? He would be the only resident one in a village district of about 5,000 inhabitants. The Friendly Society, over 1,500 strong, of which our Church secretary is the secretary, celebrated its anniversary, meeting first for a religious service in our church. Though the day was very rainy I was surprised and pleased to greet so crowded a church of attentive listeners. It afforded a rare opportunity of emphasising the principle of religion in business, and business in religion. We owe much to the faithful service of our brethren who with their limited capacities give of their best gratuitously to help on the work. May they never grow weary in well-doing.

Victoria.

Victoria does not give promise of growth, unless an ardent evangelistic catechist reside among its people. The few members representing the congregation are advanced in age, and their own children are very few. Those who join our Sunday-school remain with us only till they reach their teens when they are drafted to their parents' church, most of whom belong to the Plymouth Brethren Society. Our hope is in capturing in the Gospel-net the careless and callous of the district—the "Nowhereians" as they are locally styled.

"A consecrated catechist for Victoria" is our earnest appeal to our friends, who can help us with funds, so that we may find the man. *Vivat Victoria!*

Perseverance.

Perseverance has opened a new chapter in her changeful history. She is grateful for the precious gift of a resident minister in her midst. She would be more thankful if he were ordained. Her gratitude is not in mere words but in deeds. Her congregation cash is nearly quadrupled, and her total church revenue is more than trebled. The attendances at public worship and Holy Communion have grown correspondingly. There is a spirit of alertness in spite of a few recalcitrants; the young people are finding their place of service among their seniors.

Long distances, from one to three miles, do not deter them from meeting at their new "Jerusalem." They have borrowed a harmonium to lead and enliven their praises. Both the pastor and his wife serve as organists and trainers as occasion serves. As yet there is no mission-house of our own. The rental of a cottage rather over a mile from the church is met by the congregation, principally, besides its current expenses. Perseverance perseveres to reach the prestige of a church served by her own ordained minister.

Calvary.

Lying three and a half miles from the minister's residence, Calvary cannot receive as close attention as her more privileged sister, and she is pardonably jealous. She has a future, but she must have closer supervision in order to be trained in Christian character, and come more under Moravian Church discipline and practice. Her Sunday-school work under better leaders and teachers bids to hold first place. Beholden much to the Sugar Estates nearby, many of them are absent from their places on the Lord's Day, their services being required in the factory. An insidious spirit of disunity is a drawback to her work. Barring, and in spite of, these blotches, she has done fairly well. She has raised the travelling expenses of her preachers, she has remedied certain defects of the church building (at cost of about £10), she has doubled her congregation cash, and improved her total revenue seventy per cent. over last year. Calvary also desires the prestige of her minister raised soon, so as to fit him for more usefulness in their midst and relieve their almost octogenarian superintendent of some of the immediate pastoral and ministerial duties he has now to travel to perform.

All the above congregations belong to the Demerara Circuit of the Province for which the superintendent is officially responsible as minister, not only to the Board but to the Government as well. On some Sundays he preaches and administers the sacraments as many as four times at stations varying from 5 to 15 miles from his base.

Forty years ago there was one ordained minister to two congregations ; six years later there were two to three ; four years later there were three to three ; now there are *two to ten*. What a retrenchment of forces, especially when it is borne in mind that the two ordained men have been in service, one for fifty-two years and the other for thirty-one ! Truly the labourers *are* few for our harvest field ! The Province needs one more ordained man and two *paid* catechists, or two ordained men and a catechist. May this need become an appeal, and may the appeal reach the heart of some lover of missions who regards God's good gifts to them as stewardships.

(Signed) J. DINGWALL,
Minister and Superintendent.

Annual Report, Berbice Moravian Circuit.

A review of the work of this circuit for the period under consideration invokes deep gratitude to God and to B.M.B. for the assistance rendered in liquidating the balance of debt on the new buildings at Sisters and Sandvoort—two very needy stations.

That the congregations have not shown greater practical evidence of their appreciation is due to the fact that there was greatly increased difficulty in keeping up the regular contact with the congregations, through the inadequacy of the old car, which, in addition to being heavily expensive in gasoline consumption, breaks down now so frequently that one is never certain of reaching his destination in time or at all ; or of returning from, say, an evening service before the early hours of the next morning.

Another reason was the severe industrial depression which settled upon the districts as a result of the destruction of their crops in one district and a definite scarcity of employment in another. A further handicap was the loss by death of several of our principal helpers.

By the passing of Br. Wm. Dey of Sisters (old Lonsdale), Br. Richard McDougall of Litchfield, and Sister Madeline Caesar of Sharon, we lost three of our most able and useful workers. The first-named was a loyal and capable brother, the patriarch of his congregation and one who was most highly esteemed in his community. Ever faithful at his post he was one who served with such whole-heartedness that he won for himself a warm and honoured place in the hearts of all.

The sudden home-call of Br. McDougall, young, energetic, and helpful brother, was a great blow to us. In him we had a young helper, husband and father who exerted a salutary

influence in his district. The tremendous gathering at his funeral testified to this.

Sr. Cæsar of Sharon, who also departed quite suddenly, was an energetic member of the Church Committee and a prominent chorister.

In spite of these handicaps, the usual activities of the congregations were carried out as far as we were able to under the circumstances. The Sunday services, Sunday school, Young People's organisations, etc., were regularly maintained.

At the beginning of the year Br. Thomas Henry of Plantation Friends organised and carried through a two-day excursion of members and their friends to Beterverwagting, where a very enjoyable time was spent.

Among the special efforts—the series of Rallies, the Missionary and Harvest Festivals, etc., there was a Missionary Concert and Pageant held in the Town Hall, New Amsterdam, to which several of the leading artistes of the Town as well as the Rev. A. E. Dyett, B.D., Moderator of the Presbyterian Church, contributed. Mr. Dyett in his able address warmly commended our work here and in the West Indies. The Hon. Joseph Eleazar, J.P., Member of the Legislative Council, presided. As a result, new gasoline lamps were purchased for Sandvoort and Sisters, and specially dedicated. The instrument at Sandvoort was likewise thoroughly renovated.

Through the kindness of Brn. Bailey, Fredericks, London and Elcock of Sharon, a fine eight-day clock was presented to the congregation, and was dedicated at the Harvest Thanksgiving by the wife of the Government Medical Officer, Mrs. G. C. Nicholson.

At Lichfield, Mr. John White, proprietor of Plantation Farm, presented to that congregation the materials for a new front fencing and a bridge.

To all the brethren we offer sincere thanks for these improvements, and trust that they may never be weary in well-doing.

Although the outlook is still unpropitious, we trust God, take courage and go forward.

(Signed) H. W. GRANT.



DUTCH GUIANA. SURINAM.

Br. W. Baudert has gone out as successor to the retiring superintendent, and Br. Polanen has returned to Surinam after his training-course at Aegstgeest.

The situation as a whole.—There is little alteration on the financial side. Salaries have been reduced by twenty per cent., but have been paid regularly.

The economic condition of our congregations is, if anything, worse, and this is reflected in the congregation finances.

Br. Steinberg, the superintendent, relinquished his office as from the beginning of 1938, and, as already said, Br. W. Baudert, formerly minister in Ludenscheid, was called to take his place.

Church Life.—In October a Church Conference (of the Creole and Bushland branches of the Mission) was held: among other questions discussed were those of further extension and the aim of self-support. A new hymn book was introduced in October.

Our Church joined with the others in the colony in a series of religious broadcasts on the wireless.

The Leper Colony, Bethesda.—During the year the director, Br. Weigel, left after a service of many years; and Br. and Sr. Van Baalen have been appointed as successors.

After several years, during which the number of trained (Emmaus) sisters has remained at the reduced number of three, a fourth sister has been added.

The Bushland Mission.—As a result of a journey of inspection and evangelisation undertaken in 1936, a new station has been opened near the village of Cottica and a little Christian congregation founded. The other Bushland congregations have continued as before, with the addition that a Bushnegro educated entirely in the Bushland passed his examination in October, and thus became a qualified Bushland teacher. This is Br. C. Leidsman, who is now working in Pokigron: he is the first to be trained otherwise than in the town.

The Mission among the British Indians.—Owing to the furlough of Br. and Sr. Raillard, and the illness of Sr. Endert, Br. Endert was called from Alkmaar to Paramaribo, and Sister Ruth Henriksen took over the management of the Children's Home in Alkmaar.

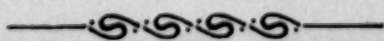
The intended rebuilding of the Girls' House in Alkmaar has not yet been brought to completion.

The new house for the evangelist at New Saron has been built and is in use.

The Mission to the Javanese.—The growth of this youngest branch of our work is most gratifying. The number of children in the Home at Liliendaal is higher than ever.

Domburg now has its own chapel; and in most of the congregations Boards of Elders have been elected from among the members.

W. BAUDERT.



WEST INDIES.

REPORT OF THE EASTERN WEST INDIA PROVINCE FOR THE YEAR 1937.

THE writer of this report was away from the Province for ten months of the year, so in a large degree relies on the words of others for a record of the labours, difficulties and tasks of the days under review. Thanks must be recorded to those who continued the service whether in their own islands or congregations, or in the administration of the Province and the carrying on of the needful duties. Since returning to these lands at the end of October the writer has been able just to visit briefly in passing on his journey, Trinidad, Barbados, Antigua and St. Kitts, as well as arriving at St. Croix, the place of residence, thus catching just a glimpse at first hand of the brethren and the churches. A brief word is given on each of the various missions which make up our Province.

St. Thomas—St. John.

Glancing at the northern islands of our Province, this conference reports some outward progress during the year. Numbers show some increase, and returns show that this year these islands have not been as poverty stricken as some in which we labour. But a good deal of difficulty is raised by the consequent secularism of life brought in by the many visitors from other lands. There seems to have been a spirit of enterprise, not without results, in some of the congregations. Nisky mourns the loss of its most useful worker and helper. It is noticeable in these islands that as the older type of reliable lay worker passes away there does not seem to be a supply of the same willing ones from the newer generation. Perhaps a class typical of the fruits of the work of our older missionaries is passing away in all the islands, a class not highly learned but loyal and reliable. In the town Church some new features and movements have been introduced to which there seems to have been a good response. The staff has remained unchanged in St. Thomas, but the sometimes awkward immigration laws have caused a change in St. John. Through the efforts, however, of our American Mission Board a verbal undertaking has been given by the Government that hindrances will not be placed in the way of our work. The laws are awkward, but their interpretation has latterly been kindly.

St. Croix.

Here there has been a somewhat broken year. One worker being away, a certain amount of shifting and supplying became necessary, and though the work has been carried on, two of the congregations have been in turns for part of the time without resident minister. This seems to have borne rather hardly on the Friedensfeld congregation in the centre of the island. The other two have carried on without outward diminution as far as records tell. Friedensthal records a normal year. The same minister has been in residence the whole year, which has not been the case with the other congregations, and this has enabled uninterrupted work to be carried on, though there were other demands on his time. Friedensfeld was without resident minister for over six months, but in October Br. Forster arrived to take charge. At the end of the year he writes: "It seems that because of changes in ministers this congregation has not had a chance to pull itself together. There is a large opportunity in the numerous estates and villages around." Friedensberg, to which the writer arrived back near the end of the year, in spite of a good many deaths, showed on the whole a vigorous life and membership. Quietly appreciative of the work and services of the Church, the membership shows a lack of much concern for "those that are without," and efforts in this direction are not readily understood. Our Church in this island has a record and an opportunity; an opportunity which is a responsibility. The ministers in this island have frequently been officials of the Province, and thus much extra work has fallen upon them. But apart from this the task should not be beyond the workers' strength, and on the whole it should be a joyful task.

The Mission in Santo Domingo has hitherto been administered from these islands, visits being occasionally paid. For the last two or three years there has been only one minister labouring here, and it is here that the scantiness of our staff in this province is felt, though not only here. This is a large island with a large half-heathen population, and our Church strives with a great mass of evil. Returns show a considerable decrease in members or adherents, which results from the removing from the roll many who could not be numbered as under our care. The reduction is rather a restatement than a diminution. An increase of staff is justified here whenever such shall be possible.

The superintendent of the St. Kitts Mission presents a thankful but tempered report. Outward conditions, as in most other islands this year, have been more economically favourable to the people. On the other hand, it is noted that this has not in itself automatically assured greater

results in Church work. Evil is there, as elsewhere, strong, and remains none the less so when the poverty is not felt so heavily. In all our missions we wrestle not only against flesh and blood but with spiritual wickedness. All are glad when our penurious people have a less grinding time, but that does not in itself accomplish the Christian task. Our brethren have worked somewhat short-handed most of the year, as the superintendent, Br. W. M. Williams, has been laid aside by illness for many of the months. Toward the end of the year Br. Brewer, lately from England, was sent as temporary assistant to the town minister, but this means shortage of workers in other needy fields. However, where an extra assistant can be placed for a time, the effect is gratefully felt in an increase of the activities undertaken. The ministers in the various congregations feel that the old, age-long evils are still in force ; many of them feel, as perhaps all of us have done, the immense amount of effort needed to produce results at all, the effects produced often seeming very small for the toil, labour and sacrifice sometimes endured. A project for re-erecting one church in a more needed spot is being felt as a heavy task which moves forward more slowly than expected. One school, formerly supported specially by gifts from Home, is now in a threatened position owing to the cessation of this overseas income. Our brethren in this island are toiling and doubtless much is accomplished which does not at once appear.

Antigua.

For many years in the forefront of reports from many of our islands has been the recurring statement of poverty, difficult times, economic depression. This is somewhat modified in 1937. How much rainfall and drought affect these rural communities can hardly be realised by the overseas reader. But Antigua was blessed in 1937 with an abundant rainfall which means a fuller supply of material things for the rank and file of the people. Larger crops, more employment for the people are reported, and the superintendent, Br. Lloyd, writes that the working classes handle more money than they have ever done previously. This increased prosperity, he writes, has not had a commensurate result in the finances of the Church. Doubtless the people are still needy even in a prosperous year, but a lack of full Church support is noted, and many lacks in the repair of Church and Mission buildings is still recorded. All are glad to hear of the beginning of better housing for the people and evidences in clothing and appearance of better conditions. The superintendent writes as not satisfied altogether with atten-

dances at Church and Sunday School, and speaks of opposition organised by certain sectaries against Church work in general. The island had a full staff till near the end of the year when Br. Connor was removed to Trinidad. Antigua has, however, for many years been aided by the willing work of lay preachers, without whose services the Sabbath duties could hardly be carried on. A report from a country station emphasises, in face of the materialism of the day, the need of the intercessory prayers of the Church and the holding fast the truth without giving up any part of it. On the whole there are recorded many causes for thankfulness, but still much remaining to be done. The Teachers' Training College, standing alongside of our other work, has continued its course, appreciated as always in the community and the islands around.

Barbados.

Br. Schouten, the superintendent, writes of the work carried on during a somewhat broken year. Heavy rains alternating with long droughts rendered things a little difficult. Then about the middle of the year unexpected riots broke out, there seeming to be a wave of unrest sweeping over Barbados and Trinidad, of which considerable notice has been taken in Press and Parliament. The whole community was badly disturbed for a time, but order was soon restored. Such happenings leave an unsettled feeling. The superintendent writes: "It is worthy of note and a credit to the influence of our Church that not one Moravian member was named as being connected with the disturbance." But it is obvious that in the lands in which we work, seemingly settled and secure, there are hidden fires that may burst out unexpectedly. Work in the various congregations has continued on much the same lines as before. Numbers remain somewhat the same; there is the response of the faithful amid surrounding evils and disappointments. The slowness of the results is deplored, but faithful effort continues. The services of several lay preachers made the work at the several out-stations possible. One of our ministers, Br. Pilgrim, was laid aside by prolonged sickness for many months. That the congregation at Mount Tabor still carried on without too marked a diminution is a tribute to their steadiness. The report remarks: "Much surface religion abounds in Barbados. The sound of hymns and pious phrases is heard unceasingly, yet too often emptied of meaning and reality. There is continual need for sound teaching, Scriptural and wholesome." Our Church here has a work to do and fills its own place in the life of the Island.

Tobago.

The superintendent of this island, Br. Trowell, was away from the work, on furlough, for the latter half of the year. In this case, through the assistance of the one retired brother in our Province, it was possible to carry on the work without transferring a minister from another island, an expedient not possible elsewhere. We are thankful for the working arrangement thus effected. Br. Bethell of Montgomery seems adequately to have taken over the island responsibilities and fulfilled the duties of superintendent and warden. Br. Trowell, returning just after the end of the year, writes the report. "It has been," he writes, "for our people another year of struggling. There have been on and off so many of these kinds of years." As a matter of fact, we work in all islands among the poorest, and it is well for us to recognise that we work among those to the great majority of whom life means and will mean small provision of this world's goods. Numbers remain about the same as a year ago, but the writer speaks of seeing the results of the work in the finer characters who are refined in the furnace of experience. Our ministers have had a trying experience in endeavouring to maintain a proper standard of character in our school teachers, including harrassing appearances in the local courts.

"A bright side to this was a letter sent by the clergy of the Anglican Church in Tobago and from their bishop in Trinidad expressing their sympathy and admiration for the stand our Church had made for the moral standing of our schools."

Trinidad.

This report is written by Br. Connor who arrived quite at the end of the year, Br. Davidson, who had been in charge, having gone on furlough a month before. Br. Connor therefore writes mainly from records. Numbers remain somewhat the same. Possibilities for extension and development present themselves mainly in the outlying districts far from the city, though in the city also all round our two churches a crowded population increases. There are two churches in the city and three at a distance, two of which are seventy miles away by road. One brother alone can hardly cope with the whole of this work. It will be a good day when an increased staff is possible. Rather surprisingly the writer speaks of "a spirit of defeatism" among our people, as if they feel faced with difficulties too great to be overcome. We may hope that this impression may be modified on longer acquaintance. In the middle of the year the island was disturbed by violent riots, but the scene of the trouble was on the oilfields, far from any centre of our Church work.

The numbers that look to our Church for guidance and teaching are formidable. In nine islands, stretched out over some 1,200 miles of sea, about 27,000 members and adherents are entered on our books. The task is twofold. In the older missions there are the large numbers to be taught, shepherded, trained in ways of Christian self-reliance; the multitudes of young people to be brought up in the nurture and admonition of the Lord, and the young people of these lands in no way escape the prevailing world sweep of the secular spirit. In the newer missions, Trinidad in the south and San Domingo in the north, our Church works in view of thousands round them to whom we might minister if extension could be effected. Both of these lands need double the staff they have, but while our more established works remain in some cases understaffed through insufficiency of workers it is hardly possible to increase as we would wish. It must be felt that our brethren in the various islands are doing what they can, and many have toiled long and some in ill-health. A word of appreciation is due to them, who for long have laboured and have not fainted; also to those of the newcomers to our field who already have felt something of the isolation and loneliness which falls to the lot of some.

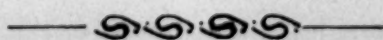
“Thronging through the cloud rift, whose are they,
the faces

Faint revealed yet sure divined . . . ?”

Our Church possesses a heritage in the figures that stand out from years not so long past, whose toils have left a mark and an example to those who come after. Unknown to the newer generations, remembered by a decreasing number, their record remains. But we cannot live on the past and we must serve our own generation. Nor can anyone do this unless he goes out bearing the same precious seed, and only so can he come again bringing his sheaves with him.

(Signed) A. B. HUTTON.

May, 1938.



JAMAICA.

Report for the year 1937.

By the President of the Provincial Elder's Conference.

THE LORD OUR GOD preserved our land from hurricane and earthquake. The Northside experienced a disastrous flood in November, which called forth our sympathy for those who suffered. It affected only a limited area. The Parishes in which our congregations are

located, were blest with a sufficient rainfall to further agricultural pursuits. It must be remembered that, with the exception of those of our members who reside in Kingston, very few are in receipt of wages, or salaries; but the vast majority depend for a living upon what the soil produces. Ready money may come to hand, largely, through such crops as may be exported. Only a few of our congregations are in districts where bananas flourish. Pimento used to be a mainstay of people in Manchester, St. Elizabeth, and Westmoreland; but it is so no more, apart from a few localities, owing to the ravages of the Pimento disease. There was a fine crop of coffee in some places. The price, however, was extremely low. Very providentially, there was no shortage of food. It may be readily understood, that wherever articles for export were either non-existent or low-priced, money also was scarce. It speaks well for our Moravians, in general, when the Financial Statement sets forth that the Ministry of the Church has been as well supported as it has been; and that the work of Missions, as well as local needs, have had practical interest shown by our members. It has required self-denial, and willingness, by the grace of God, to achieve these results; and we give thanks to the Lord, for this evidence of spiritual life in our midst.

Brother Frank P. Wilde departed this life on the 19th June. He joined our staff of missionaries in the year 1882, and served the Lord and his Church for upwards of fifty years. After a short period at Salem and Fulneck, he was placed in charge of our Bethabara congregation, and remained there until his retirement from active service a few years ago. He was the efficient and faithful Treasurer of our Province for a long series of years, and for a short time the President of the P.E.C. The sympathy of the whole Church was extended to Mrs. Wilde and her children.

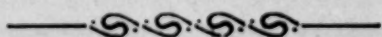
Our Brethren Kaltreider, Fleming and Driver were away on furlough for half a year; and all returned to their work refreshed and strengthened. Under the auspices of the Evangelistic Committee, evangelistic services were held in several of our congregations, with blessed results. The year has been a remarkable one for the number of notable anniversaries. The Beaufort congregation celebrated its centenary in June. The church had been thoroughly repaired. On Sunday, 20th June, the centenary sermon was preached, and a large and enthusiastic public meeting was held on the following Thursday. Carisbrook followed suit on the 1st July, with its Diamond Jubilee celebration, the church being filled to capacity to take part in a very interesting service. Next came Ritchies, on the 5th August, commemorating the jubilee of its existence. The church had been painted and otherwise improved, and an overflowing congregation was present to praise God, and to

receive messages of encouragement. Last, but not least, Carmel, on the 7th November, could hold its 110th anniversary, with two services. Every available space in the church was occupied at both services. In the second service a retrospect of the 110 years was presented. The Provincial Elders' Conference was represented at all these functions.

There has been also activity in several congregations in the matter of outward affairs. Foundation stones were laid for a new schoolhouse at Carmel on Easter Monday. The Kingston congregation succeeded admirably in thoroughly renovating its church, and it was re-dedicated on Sunday, 24th June. Our active little out-station of Top Hill, affiliated to Mizpah, is seeking to enlarge its place of worship, and a foundation-stone laying took place on the 6th October. At White Sand, in St. Ann, there is promise of development and growth. It is near to Bohemia, and connected with our Moravia congregation. Foundation stones for a church were laid there on the 9th November. In the Carmel district of New Works, an amalgamation of the Baptist cause and ours was effected, and the Baptist Meeting House was given to the Moravian Church. We believed that the Lord has blessed our Province also in ways which cannot be readily discerned. We are assured that the faithful preaching of the Gospel and teaching of the Word has resulted in the salvation of souls and the upbuilding of character and Christian life, through the instrumentality of the Holy Spirit. For this we are profoundly grateful, and we look forward into the unseen future, in the firm confidence that our covenant keeping God will also watch over His work, and prosper it in the days to come.

We warmly appreciate the kind interest and practical assistance of our Mission Board shown to us throughout the year.

A. WESTPHAL.



NICARAGUA—HONDURAS.

AS ambassadors in Christ's stead we have laboured another year in Nicaragua and Honduras and with one more year's experience behind us, we may say with the great apostle Paul: "I am proud of the Gospel; it is God's saving power." (MOFFATT.)

Bro. and Sr. Hamilton left *Bluefields* immediately after Easter, and during the rest of the year the Wards, who, because of the absence of Bishop Grossmann also acted as Superintendent of the province, had to take over the pastorate in *Bluefields*. Native help had to be called upon. Bro. Harrison, a lay preacher, who as Captain of the Republic, was called into service as assistant to the pastor and warden.

The King's daughters took charge of the weekly cottage meetings. Members of the two C. E. Societies proved that they are coming to a responsible maturity. These societies did not only take a more active part in the work of the Church, but they also pledged themselves, together with other C. E. societies along the coast, to support a catechist in Honduras. Lack of foreign workers led a great step forward towards self-governing and self-extension. The schoolwork, under the able leadership of Bro. Shimer, has been most encouraging, and earned the acknowledgment of Government officials on more than one occasion. Quite a number of the pupils come from Spanish-speaking, Roman Catholic families in our town. Church and school worked harmoniously together, the pastor of the congregation and the director of the school rendering their services to both institutions whenever possible. For two or three months the assistance of Bro. Werner Marx was greatly appreciated by his co-workers and the congregation. The people at Rama Cay and up the river were visited a few times. They could be in co-operation with the Anglican Church which, with a simpering affectation of broad-mindedness, descends to various side shows and public dances to "keep their hold on the young." The Seventh Day Adventists lived up to their reputation of "sheep stealing." No direct opposition from the Roman Catholic Church needs to be reported.

Pearl Lagoon reports encouraging work being done by the C. E. Societies. The young people participate in cottage meetings. They visit the sick and take an active part in prayer meetings. Along the great River new societies have been formed. Members have accompanied the visiting missionary on his river trips. At Tumarin, where there is no resident catechist, they keep a service on Sundays, and even make evangelistic trips to the upper river.

The economic situation has been better than in former years. A new banana disease has done much harm, but the successful cultivation of rice and the cutting of mahogany provided a good livelihood to the more industrious ones. Various congregations in that district have done plantation work with a view of self-support. The Karawala C. E. Society own and operates a craft.

Adventists, Anglicans and Roman Catholics have been active, but their influence has been more or less a negative, if not disturbing one.

Brinsapulka with its many scattered out-stations was served faithfully by Bro. N. Wilson. Several days journey up the river the work is carried on among Sumi Indians. All the heathen in the Banbana section have now been brought into the fold of the Church. They show a great desire and aptitude in learning to read. Instead of the frenzy shouts

which mark their heathen festivals, songs of praise are now heard at marriage feasts, and the remains of the dead are committed to rest with appropriate hymns, which bespeak the hope of resurrection. The last case of polygamy was dissolved. The keeper of three wives separated from two of them and, with the other, listed as candidates for instruction. Young people marry and settle down to a Christian family life. They are put to work in conducting Sunday school and occasional meetings during the absence or illness of the catechist.

The progress in the work among the Miskito Indians along the coast has been slow but steady. The report speaks of a tide of retrogression, caused by the blasting effects of banditry, having been stemmed by calling upon members to conduct services, or follow up those who had been scattered by the bandits. In some villages these efforts were successful, whilst in others they did not have the desired results.

At the Port itself, a little cosmopolitan town, many prejudices had to be overcome; the statistics, however, show a steady increase.

In the *Wawa District* Bro. Fishcer, a retired veteran, has been holding the fort, and his ripe wisdom has again proved of great value. On account of scarcity of food and lack of money many Indians are getting accustomed to a nomadic life, and thus for months they lack the guarding and uplifting influence of the Church. Attendance at services and at Sunday school has suffered, and mid-week services had to be abandoned at times. Superstition crops up again and again. Yet, there is a brighter side. Not a few remain firm. Two young members are doing their best in teaching the smaller children to read and to sing.

In *Yulu*, too, the struggle has been hard. The death-rate has been appalling. Over against forty deaths only six births were reported during the same period. *Mani Watla*, an Indian village with strong Spanish influx, separated from *Yulu* by a two hours stretch mostly of swamps, was frequently visited by a young Christian from *Yulu*, who kept services and Sunday school. The *Sumu* Indian settlement to which, in former years, the missionary could travel part of the way by trains of the banana company, can now, since the rails have been taken up, only be reached by boat, which requires from four to six days. A new chapel could be dedicated in place of the one which had been burned down by the bandits. It is deplorable that the school work was not carried on efficiently, especially as the Adventists are trying hard to make *Yulu* the centre of their disturbing activities.

There are great activities in *Bilwi* during the year. The C.E. Week was held--marked by a lovefeast, also open-air services. Very useful work was done at a C. E. Convention,

to which Bro. Stortz had hurried from Cape Gracias. Every week services were kept in Spanish, and a class for Spanish-speaking children was added to the classes of English and Miskito-speaking children. A Spanish protestant, who had been baptized by one of our missionaries, was secured as teacher. Sunday school in three centres of Bilwi was continued. The jail was visited every Sunday as far as possible. Bro. Heath writes: "We thank God for a nucleus of faithful souls, who know their Saviour, and walk with Him. But there are many who, though they prize the outward forms of Christianity more or less, know nothing of the real power of it, and even resent hearing of deep Christian experience and wholehearted consecration." The population in Bilwi is largely a floating one, and with the decay of the banana trade and the pulling up by the Company of most of the railway track, many, especially Creoles and Spaniards, have found themselves compelled to go elsewhere in search of work.

The work at the out-stations has been under Bro. Lewis's supervision. He always returns with encouraging reports from his quarterly visits.

Numerically the story of *Sandy Bay and Dakura* is a sad one. The total number under the care of the missionary in this district is just one hundred less than last year. After the hurricane, because of lack of food, many have left, and have not entirely returned. Spiritually the congregation has grown. Bible-reading classes have deepened the spiritual life. Catechists and helpers, who keep services, were called together twice during the year to equip them for better service. It speaks well that the out-stations are served by sons of these congregations. Bemuma has been for many years, and still is, a very hard soil.

Cape Gracias, which was hit hardest by the hurricane, is on the way to recovery. Plantations are yielding more fruit. However, new enemies arose during the year—a siege of tigers which carried away the missionary's horse, a cow and calf of his, and the rice birds devastated much precious rice.

The work among the young people was encouraging. C. E. members conducted the services when the missionary was absent. Sunday school attendance has increased. Eighteen members were received into the Church. Bro. Stortz, with all his work of supervising the work around the Cape and the vast Honduranian field, has found time to conduct a training school for three young men, who are preparing for mission work. School work and medical work proved of great benefit to the people. Bro. Stortz is our provincial printer. He mimeographed the monthly Miskito *Moravian*, the quarterly *C. E. Messenger*, and, with the help

of Bro. Bishop, a Moravian Text Book for 1938 was printed in Miskito.

Sr. Kreitlow has heroically continued her work in *Kruta*, and has been a true mother to all under her care. Teaching over fifty children in school, extensive medical work, rumours of war between Honduras and Nicaragua, vexation over the licentious living of soldiers and officers taxed her strength to such an extent that her health failed towards the end of the year.

A great day in *Wasla* was Children's Day, when over 500 walked in procession through *Wasla* and through the savannah to the neighbouring village *Kum*. Three boys led the procession playing on brass instruments. Bro. Watson reports that the Sunday school attendance had risen from 127 to 456 during the year. Day school with an average of sixty-five was conducted by the missionary and, towards the end of the year, a Government teacher took charge, and the attendance increased to ninety-five. The teacher is working hand in hand with the missionary. A new school building was erected from hand-sawn lumber. Thirty-nine members were added to the Church.

Anres which had long been a stronghold of Satan has taken a great step forward under a new catechist. Church attendance averaged 227. During the year twenty-four were confirmed and seven adults baptized. A village lower down the river has become a centre of the banana company. There is a continuous fight between light and darkness. Special services for the employees were held in English and Spanish, and, although they did show many visible results, Spanish-speaking people have become interested in the Bible, and several bought copies of it.

Bro. Haglund has been very active in school work not only in his own district, *Bilwas Karma*, but he has also visited quite a number of our stations and out-stations to organize schools and introduce easier methods. He has also edited a school primer in Miskito and Spanish. The Sunday school, with an average of 450, was divided into fifteen classes, Dr. Thaeler and his staff rendering faithful assistance in teaching. The district is an enormous one, and requires much of the missionary's time and strength, but travelling was made easy and comfortable through the kindness of the company, which not only allowed free passage, but has at times sent their speed boat to accommodate the travelling missionary.

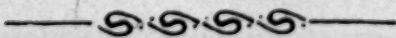
Building operations in connection with the *Hospital at Bilwas Karma* are almost completed. A small night nurses' house and the doctor's home were added to the clinic, the nurses' home and the main building, which has space for thirty patients. The year 1937 also saw the construction of a large cement cistern, which can store 33,000 gallons;

the building of a potrero for cattle to insure an adequate milk supply, and the fencing off of the main hospital grounds. There is still urgent need for a lighting system and a suitable kitchen. The fame of the hospital has spread all over Nicaragua, and has increased the prestige of the Moravian Mission in a great measure. The employees of the company and in the gold-mines are looking upon the hospital as their safe refuge in days of sickness.

San Carlos has become another centre of the banana company. Bro. Coleman found it difficult to keep the people away from rum shops and dance halls. Rum peddlers claimed that they should be patronized, as they are selling their goods for the Government, which exacts a big revenue from it. On Christmas Day five barges tied up at San Carlos and it was feared that there would be much drinking and fighting. But prayer changed things. Services were attended by record crowds. The day school, with a record of sixty-four, was taken over by the Government, but the missionary was permitted to give religious instruction. Musawas and the gold-mines were visited by Bro. Coleman.

Our new work in *Honduras* suffered through the political disturbance between Honduras and Nicaragua, caused by a postage stamp, issued in Nicaragua, showing the disputed territory on the Nicaraguan map. Dannery Downs, our ordained Indian minister, and Francisco, a catechist, were taken to the town and imprisoned. After a week or so they were released and given permission to continue their work. The Honduranian Government, however, demands that the work be directed from a town in Honduras and not from Nicaragua any longer. Bro. Heath and Marx have volunteered to go to Honduras. Literally hundreds are waiting to be instructed and to be received into the Church.

We can say with Paul: "A great door and effectual is opened unto us." With Paul we do not continue by saying: "*but* there are many adversaries," speaking of adversaries as an excuse of slowing down. On the contrary, with Paul we say: "*and* there are many adversaries," speaking of them as a challenge to go on. It is not a "*but*" of defeat, rather the "*and*" of victory.



THE MISSION AMONG THE NORTH AMERICAN INDIANS

The Ramona Mission—California. Report for the
Year 1937.

Potrero.

ANOTHER year spent in the Lord's vineyard was one of some encouragements and disappointments. Personally, the year was marked by some special blessings, which called forth special thanksgiving to our blessed Lord and Master.

As an aid to worship we made more use of our Moravian Hymnal, using the liturgies for the appointed days. Not only using the liturgies but singing our Moravian hymns, and the other grand old hymns sung by God's people everywhere.

Church attendance is very important. At the evening service we always announce the services for the next Sunday, making sure to emphasize the attendance at Sunday School. The habit of coming regularly is another that needs cultivating on the part of many. At times we have had solos and duets, which have made the services more attractive.

A Bible study class for the 'teen age group was begun in August. This was held on Tuesday evenings. The interest was good until school started, and then this also passed on to the list of failures. Were we discouraged? Oh, no, just disappointed, for we know that time will come when we will have just the right kind of a Bible study to hold their interest, to create a real desire and to satisfy that desire.

The apricot harvest extended through the month of July. The fruit must be picked when ripe. Since most of the fruit goes to the canneries, that means that one of the picking days will be a Sunday, which means an absence from the morning service, and often an absence from the evening service. The fruit harvest through the month of August comes along with the hottest weather of the summer, and the usual spiritual let down.

A baptism on the first Sunday evening in August brought a church full of people, much to our surprise. The following week we had a mid-week service, conducted by a group of young people from the Free M. E. Church of Erdlands. One of the young men acted as song leader. A few duets and solos followed, and then a sermon by another young man. After the sermon several of the group gave personal testimony. On a Sunday evening, about a week later, the Baptist minister of Banning, The Rev. Mr. Hansen, with a number of his members conducted an inspiring service for us, similar to the one just mentioned. One of the Baptist members, a Mrs.

Gilman, was formerly a school teacher on the Reservation, and still retains her friendly interest in the Indians whom she has known for many years.

We pass over the months of September and October, with nothing unusual to report. The second Sunday in November brought us a visit from Bro. Calac, with some Indian friends and others from the Baptist Church of Escondido. Br. Calac preached in the morning and in the afternoon very acceptably. Their orchestra of stringed instruments played at both services. Unfortunately, an Indian fiesta kept some away, but those who came thoroughly enjoyed the services. For us, personally, the Calacs always bring with them a spiritual uplift.

About the middle of November we began practising our Christmas music, with rehearsals every week until Christmas. We held our Thanksgiving service the evening before Thanksgiving Day. Several of our members spent the day with their children at Sherman Indian Institute in Riverside. Christmas Eve vigils, and the Sunday School programme of songs and recitations brought the year to a close.

The work of material improvement still goes on, we are glad to say. The improving of roads, and the building of new homes adds much to the convenience and well-being of our Indian friends and neighbours. A certain number of houses are built every year. One of our needy members, with their large family, had the pleasure of moving into new quarters. Even though our main road has not been finished, we have good mountain roads, and these roads are very essential for they take us to our fuel supply. Yes, yours truly has the pleasure of driving an old Ford to the burnt off sides of a canyon, where we cut dead trees of scrub oak, sycamore or manzanita. It doesn't take long to accumulate a goodly pile of branches, nor does it take long to burn up said pile in kitchen stove and fireplace.

The unusually heavy rainfall during winter gave us an abundant supply of water. The Indians made good use of it. Almost every family had a vegetable garden and a flower garden. We had both kinds, but the flower garden outshone the vegetable plot as usual. In years to come we hope to make a better showing with the vegetable garden, and to gradually improve the Mission property till it is a garden spot. Fine and desirable as such improvements are, we are not losing sight of the lives that need the right kind of cultivation.

We had the pleasure of several visits from Eastern folk. Mrs. Nitschke of Midland Beach, made us a visit one Tuesday evening in August. She and her relatives made a brief visit in the church where we were about to instruct some young folks in the Bible. In November, we entertained overnight a Mr. Lawrence Lindley and wife. The King's Daughters Circle were just about to leave their meeting when the

Lindleys arrived. The Lindleys met with them, and were pleased to answer some questions relating to Indian affairs. Mr. Lindley is the Washington representative of the Indian Rights Association. He and Mrs. Lindley were at one time Missionaries to the Cherokee Indians in Oklahoma.

Martinez.

Spiritual progress was about the same as the year before. The faithful few still give their support. If we lived there we could do more, and we feel sure that there would be a better response. We are always glad to make the Sunday morning trip and hold Bible for those who come. As usual, in the afternoon we make one or more visits. The weather was favourable, so we held services up to and including the third Sunday in June.

We took up our work here again in the fall on the third Sunday in September. Nothing unusual occurred till December. Much to our surprise, on the second Sunday of this month, several cars drove up, and then we had a real service with nineteen present. The following Sunday was just as good. The orchestra leader and his wife had done some visiting, which resulted in this increased attendance. The Christmas service was well attended. It was quite evident that they came for the gifts, which did not displease me, for I had the pleasure of giving them a Christmas message. If they would only come for more spiritual food instead of being satisfied with the "loaves and fishes." We will end our report with the same longing in our hearts, and the desire for your prayers.

SALOME R. OERTER.

EUGENE H. OERTER.

LABRADOR.

Annual Report from Hebron 1936-37.

Another year has passed, but we are very fortunate in being able to look back and recall some of the outstanding events which took place.

There is no doubt God has been among us, and our people have felt this Presence, though they are widely scattered north and south of Hebron. These Eskimos have less and less opportunity of coming to weekly services, as they live so far away, but whenever there is a festival day everyone concerned is on the spot, and at such times as Christmas and Easter everybody able comes along, and the church is very

full indeed. We must not forget some of these people have to journey fifty miles to church, and when all the family has to be carried along, we see what great effort is put into their church-going. Also the missionary's visits by boat and sledge are eagerly awaited, and very much enjoyed by young and old.

We have had a few anxious times with sickness, and it was necessary to make two medical journeys by boat, and one by sledge.

Six sledge journeys were made to the people during the winter, and services were held. These services are always well attended, and I cannot describe to you just how the people sing. It seems as if they put all they have into it. Last summer, whilst visiting by boat, we carried a tent. This was pitched near those of the Eskimos, or next to a house in which we held services. At one place, the people sang hymns till far into the night, and we were late going home to our tent. Can you imagine it? A beautiful calm night, a moon, and the sound of about fifty voices singing in parts, being gently borne through the stillness.

During the winter of 1936 I arrived at one house to learn two women there had been widowed in the twinkling of an eye, by accident. They both told me their stories through tears. On my way down to this small settlement we had passed through a blizzard, and during it, I sat on my sledge humming: "O God, our help in ages past," when I was constrained to try and put it into Eskimo, and after hearing these two women, I said: "What do you think of these words?" and sang my translation to them. They asked me to teach them the words, and with sobbing voices sang with me, and thanked God for His comfort. I tell this story because on the night I spoke of above these words were sung two or three times.

I have been absent from Hebron quite a few times visiting, this winter, but school was held by my wife and an Eskimo chapel servant who stayed here for the purpose. When home I took over from my wife. An average of twelve children attended school, and those who were there each day did very well with their lessons. Of course, whenever a family visited Hebron the children came to school, but such only made five or six attendances all winter. Each child had school books to take into the bays with them, and these showed evidence of much use.

Four young married people and one young man came forward for confirmation. Confirmation classes were held in English and Eskimo. Two confirmation services were held. One in English for four settlers, and one in Eskimo for one young Eskimo woman. These people are very earnest, and attended their first communion service on Maundy Thursday.

The trout fishery last summer was very good indeed. One or two of the fishers were very unfortunate and could not do much. One man, arriving at his trouting place to begin work, got his finger badly crushed between his boat's stem and a rock, as he was going ashore, and had to return to Hebron, a distance of about seventy miles, for treatment.

The seal fishery in the autumn was poor. The sea froze over before all nets were set, and this meant a loss of those vital necessities, skins for boots, and man and dog food. Later, many seals were shot in pools of water, and dragged on to the ice. These were left on the ice till the hunt was over, but before they could be brought in a heavy wind sprang up and ice and seals were blown away.

A great many dogs died during the winter, either through starvation or sickness. Indeed, one might say two-thirds died. Some men lost all their dogs.

The winter fox hunt has been fair. We are pleased to report that this spring's seal hunt has been good.

This résumé must now come to a close, and we will look at a few outstanding events.

July 6th. A very exciting and anxious time commenced this day. We went to bring in our church wood by motor-boat. The wood was thirty miles away, and four boats left here to carry it to Hebron. Two boats returned under their own power, one was towed and the other did not return at all. During the next day we got anxious as the boat was still away and ice was coming in. We went to seek it, as we were afraid it might get pinched in the ice and the men be lost. We found them helpless, as the motor-boat had broken down. Then we began to thread our way through ice and wind with the lost boat in tow; the boat struck a piece of ice, and a hole six inches big was made below the waterline. We could not run for a beach, as there were only high cliffs. Many hands made light work, however, and the wood was quickly transferred to our boat and the hole stopped. By this time there were no open leads in the ice, and we had to make our own way. Men got out on to the ice, pushing and pulling this way and that, and at last we arrived in Hebron Bay. We were not home yet, however. The wind was stronger, and it took the strength of all the men on the ice to make way for the boats. We arrived home very tired, but we had our church wood.

The R.M.S. *Nascopee*, the Hudsons Bay Company's northern supply ship, arrived in Hebron on July 21st on her way north. This was gala day in Hebron. The Eskimo brass band played selections on board, and the Eskimos sang hymns, after which they were entertained to tea. One unhappy event occurred on this day: a little boy died whilst being operated on by the ship's doctor, whom I assisted.

Whilst visiting in Okak last summer, we were very sorry to find one little mite had been very badly scalded. All that could be was done, and another visit was paid to see this child, about three weeks later. Whilst I was away, a man in Hebron split one of his toes with an axe. My wife was able to tend him, and there was nothing to do when I returned, except watch it.

We had very rough weather during the autumn, and one day we saw a motor-boat dragging its anchor. About fourteen men got into another boat and went to save the drifter, but just before they got to it the motor broke down, and the dragging anchor of the drifter caught a rock and held. The other boat drifted away. The engine house and seats were pulled out and used as paddles, and the boat was taken to shore in a blinding snowstorm, the occupants, cold and stiff, having to walk home about four miles.

A rather sad and sudden death occurred among our Okak people. Two men went off hunting, and after a while they parted and went their own ways. One returned home, but the other did not. His track was followed to where there was a snow-slide into the sea: the poor man must have lost his footing and slid to his death in the icy waters.

May 12th—Coronation Day. What a day! Along with thirty-five Eskimos, we listened-in to the whole ceremony. They could understand the cheering, but everything else was explained and interpreted. We felt we were in London, and the Abbey. We also heard the King's speech.

We are glad to report the health of the people has been good.

Once again we ask for your prayers for us and ours. May we also thank you for your gifts of clothing and toys, and also ask you to send more, many more? Our people need more and more help every year. Please help us to help them.

(Signed) GEORGE HARP.

Annual Report of Hopedale, Labrador, 1st July, 1936—30th June, 1937.

In reading through the pages of the Station Diary which have been written during the past ship's year, and in calling to mind incidents of more or less importance that have happened in the congregation, one's feelings are a mixture of joy and grief, of gratitude and thankfulness for many mercies received and for signs of progress and growth, and of sorrow and shame for many faults and failings, for many untoward occurrences, for losses, for apparent failures, and for deeds that do not bring credit to the perpetrator, to the congregation, or to the name of Jesus Christ our Master. If asked

whether real progress has been made in the divine life and whether our members have grown more Christlike, we must answer : " The Lord is the only competent Judge." Outward appearances do not always reflect the true image of the inward condition ; the words of the mouth are not always faithful witnesses of the state of the heart. But we have had many signs that God's Holy Spirit is working in some hearts, that some have been built up in their most holy faith, and that some realise that a life of sin is not a life of blessing and peace.

In external affairs our Eskimos and settlers have had a medium year. The catch of foxes was fair and prices were not too low, and these supplied the necessary cash for European food, etc., but this is by no means a good substitute for the native food, viz. : seal meat. To our great regret the catch of seals in the autumn was very poor, and both people and dogs felt the lack of this all the winter. People cannot work hard on bread and tea and dogs cannot work day after day on reindeer moss disguised with a mixture of slops. Some of the poor creatures look as though they had barely strength to drag their lean carcasses round, yet they must make their daily trip to the forest and haul home the logs that will keep the home fire burning. A few deer were killed during the winter and spring, and these made a very welcome addition to the dietary, but, as the law restricts the killing of deer to three per family, venison was far from plentiful. Three deer for a family may appear to be a good supply, but one must remember the admirable old custom of the Eskimos to share their blessings with their less fortunate fellow men. If a man brings home his allowance of deer, friends and neighbours are immediately remembered ; brothers, sisters, aunts, uncles, cousins, widows, orphans, incapables, etc., are presented with joints or invited to a meal, so that practically the whole village helps to demolish the booty, and under such circumstances the carcase of a deer does not last long. This may sometimes be looked on as unwise and unprofitable, but it is a grand old Eskimo custom that one would not like to see abandoned. Usually the natives are able to shoot a goodly number of ptarmigan and grouse, and these birds are not only a very welcome change from the stronger seal meat, but are a big relief to the flour barrel. This winter, however, the birds failed to put in an appearance. Weather conditions during the spring may have been too severe for the young birds bred on the coast and storms during the season of migration may have caused birds to take another direction. Shortage of fresh meat means more frequent baking of bread, and the inevitable result is that the trader's supply of flour runs out before the new stock comes at the opening of navigation.

Consequently there is almost a flour famine here. Flour has had to be hauled over a hundred miles by dog team, and when haulage expenses come on the top of the already high-priced flour it makes living expenses very high. Were flour the only thing the H.B.Co's. store is short of it would not be bad, but alas there are no foodstuffs to be bought there ; hard bread, rolled oats, sugar, molasses, milk, butter, are gone ; the store is practically empty.

The general health of the natives has been fair throughout the year, or perhaps it would be more correct to say no severe epidemic has visited our small community during the year, for one must confess that from a medical standpoint the health of the natives is far below par. Much of this we attribute to under-nourishment owing to lack of seal meat. For the native there is nothing to equal seal meat. With a sufficiency of this food our people are better in every way, but present-day traders do not encourage the natives to devote too much time to sealing. Fur is the article in demand, and time given to hunting seals in the late autumn is time taken from fox-hunting, consequently "never mind the seals." But this policy is not in the interest of the natives from a health standpoint. Where open hostility to sealing is not shown it is shown passively, viz. : in making it almost impossible for the native to pursue the seal hunt. Put as low a price as possible on seal blubber, sealskin boots, etc., cut down the supply of twine for making and mending seal nets, and the industry will soon die a natural death, but such policy is likewise hastening the death of the Eskimo race in Labrador. Of course one realises that trading companies are not philanthropic societies, and the Eskimos now are in such a state that they require a great deal of philanthropic treatment if the race is to be saved.

We often wish we could do more for the scattered, mostly settler, families living at a distance from the Mission Station, but when one remembers that they consist of only about thirty-five families scattered over a coastline of nearly one hundred miles it will be evident that no great work can be done among them. Many of the children go to our Boarding School in Makkovik, where they are well cared for in every respect, but the older folk do not get their spiritual needs attended to as efficiently. We do not find it possible to visit them in their homes more than twice during the winter and once in the summer. Travelling by dog team is slow work, especially in January when days are short ; one may be able to travel quicker by motor-boat in the summer, but even then one is very liable to be delayed by storms. For this, too, an efficient motor-boat is necessary, and this is a thing the Mission does not possess. Until within the last few years it was not difficult to hire a good motor-boat from

the Eskimos, but their boats today are like most of their other gear, *viz.*: suffering from old age and decay. The day has come when the Mission must have its own motor boat so that the missionary can go and come as suits him. That missionary visits are appreciated we have ample evidence, and we trust that spiritual strength and comfort are often imparted and received from the homely little services held in the various homes. In many respects one pities those isolated families who can get no skilled, and often no neighbourly help in times of trouble and need. (There are, however, times when isolation has its advantages).

This spring one of our settler women was nearing her confinement, but as the family was short of food the husband had to make a trip to the trading post to try and replenish the stock. "Will you be all right?" he asked his wife. "I shall be back tomorrow." Yes, she thought she and the two small children would be quite all right till he got back again, they were accustomed to being left with their next door neighbours some miles away. But they were not so all right, for during the husband's absence another wee stranger arrived. Unfortunately there was no one at hand to receive the little arrival, the mother was thrown on her own resources and in addition had to attend to the other two children, aged respectively four and two years old. Poor mother was in a sorry plight, but Labrador women are accustomed to being in tight corners. As the baby had, however, arrived prematurely it is hardly to be wondered at that it did not survive the ordeal, and the mother had a fight, for her life, for some time elapsed before help could be obtained.

Another very sad case has recently come to our notice. On May 29th two young men aged respectively twenty-one and nineteen years left home to hunt birds in the mouth of a river which was free of ice. As they did not reach home about the time they were expected search was made for them, but the only thing found was their canoe upside down in the water. No trace of the bodies could be found, and it had to be taken for granted that both were drowned and their bodies washed under the ice by the rapid current from the river. The older brother was married, but both young men lived at home with their parents. It is a heavy blow for the parents, who are well advanced in years and not able to work as energetically as in former years. Much sympathy is felt for the parents and for the young widow in the great loss they have suffered.

To all generous friends who sent us parcels of clothing for distribution among our people we extend our heartfelt thanks. What the natives of Labrador would do without this outside help we do not know, for they find it impossible to buy clothing for themselves. There is hardly a day passes

without some needy soul looking for help, and we feel sure that if donors could hear the words of thanks which are expressed they would consider themselves amply repaid for their kindness and generosity.

(Signed) W. W. PERRETT.
F. M. GRUBB.

**Makkovik Annual Report, 1st July, 1936—
30th June, 1937.**

Let a Labrador man tell his own story. With the following words he introduced himself: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" "This Psalm which we had last Sunday in church, has brought the light to me, sir," he said. His face certainly portrayed his eagerness to affirm the reality of his words, and his simple prayer revealed the sincerity of his soul, which was akin to the publican's.

Someone had remarked that there was something different about him these days, and he said himself that God had taken away the desires for the old things, and that although he was "a weak and miserable sinner," yet he knew that God would give him the needed strength to live the new life of godliness. This one was regarded by some section of the community as a character, and he had been under Church discipline for two years for a major offence. Yet it is evident that the new life has come, and we praise God for the proof of Divine Grace. Continually we are reminded that we are unprofitable servants, yet we take courage and rejoice in the great fact that it is: "Not by might, nor by power, but by My Spirit, saith the Lord."

Other incidents could be recorded of a similar character, and it is always a great encouragement to see people come in who are exercised about their spiritual welfare, and to hear their simple prayers. These are utterly devoid of theological phraseology, but are none the less sincere and real. We praise God for the droppings, but we long for the showers, which will surely come, if we are faithful.

Whilst rejoicing in these tokens of the Lord's favour, on the other hand it must be recorded that there have been many disappointments and causes for heart searchings. Alas, some are just nominal Christians, and are easily satisfied with mere external observances. With the anticipation of the near Return of Christ it is nothing short of tragic to see them living in apparent satisfaction and secret sin, without any practical and personal experience of the New Birth. In mentioning this we would add that we do not wish to give a

wrong impression by dwelling unduly on the discouragements, but we would like you to know the facts, and remember especially our young people who are susceptible to these other influences.

The Sunday school commenced its second year last fall, and six of our young friends are now carrying on this good work entirely on their own. Teachers and scholars are most enthusiastic, the former giving the lesson in their own quaint way.

During the winter two men were appointed as Church elders, and we trust that they will fulfil their sacred office, and prove to be those full of faith and of the Holy Ghost. Already they have had their testings, and have experienced the reproach of the Cross. Three of our sisters have been promoted to chapel servants. One of these is our old friend Mrs. Perrault (née Miss Alice Perrett) who laboured so faithfully for eight years in our Mission school here. We trust that all of them will be richly blessed in their increased sphere of service.

Makkovik congregation is on the increase numerically, and in spite of a poor winter, our people have given more of their substance to the Lord than previously. Whilst it is impossible to tabulate spiritual results, we are very conscious that the Lord is silently working and planning for us.

The visiting of the scattered homesteads has been accomplished under various conditions this winter. Five journeys have been made, including two sick calls. On one trip I had to go out of our district to attend a patient, where the people had not seen a missionary for nearly two years. They showed great interest in the services, and said how much they wished they lived near to the church. On one journey I was accompanied by my wife, and the lonely womenfolk expressed their pleasure in welcoming another from the Mission House.

Christmas time was thoroughly enjoyed by all. In fear and trepidation the Mission staff tied up the toys. We thought that we should not have enough, but somehow we managed in the end. Although some had only a few marbles their joy was none the less evident.

Coronation Day was a great event; for some days previously our indefatigable teachers had, in spite of all their other duties, managed to make red, white and blue rosettes for all. We fixed up the radio in the big church with indoor and outdoor aerials, as Labrador weather can be very erratic. At six a.m. we switched on and listened in to London almost continuously until two a.m. the following morning. A kamutik race and football match had been arranged, but these were dropped unanimously for the radio, and some keen spirits even abstained from breakfast. At three p.m. we held a Lovefeast, five p.m. children's Coronation tea,

and seven p.m. special service in honour of the King and Queen. The reception was good, and even better after darkness set in, when we heard the King's speech and the messages from the Empire. The congregation sent a radio message of good wishes to the King.

This winter had proved particularly hard to the majority of our people. The cold has been intense, and in many cases the fur catch a poor one. In addition to this there has been a shortage of food. Of course there have been exceptions, but these have given most generously to their less fortunate brethren, and in several cases have pauperised themselves. It has been a poor winter for fresh meat, and although in some parts of the country deer has been reported, yet our hunters have scoured the country for weeks at a time and have found nothing.

Owing to the absence of fresh meat, and being forced to subsist on a frugal diet of bread and tea (that is, raw tea minus any milk or sweetening) many of the people have little or no resistance to disease, and this is especially marked in the spread of a mild epidemic of influenza, which often recurs each spring. One family who lives sixty miles from here presented a tragic picture. For months they had lived on a bare existence of bread and tea, and one witnessed the painful scene of two growing boys, ages eight and ten years old, asking their mother if they could have "just one little piece of bread more." Their tea had been brewed and brewed, until it required a strong imagination to believe that it was tea at all. Poor woman, she did her best, and with a careworn and despondent expression on her sickly face she acceded to the hungry lads' request. Her husband looked out of the window and said "Perhaps tomorrow I will kill a partridge, and then we want more flour, but I'll have to get a skin of fur somehow." She was suffering from scurvy, and two years ago I attended her for the same complaint. The husband hoped to be able to bring her to Makkovik for treatment, and special nursing for a coming event, but this was not to be. We left them all we could, and departed with heavy hearts. For days we looked and hoped that they would come, but their starving dogs got sick and died. In due time a baby girl was born, and a few hours later the poor mother went to Jesus. At present we have here for treatment another young mother aged twenty, who is also suffering from scurvy and kidney trouble. We are glad to say that she is slightly improving, and is hoping to go south to hospital when the steamer arrives in July.

In the boarding school this winter our family rapidly increased to thirty-nine, with an addition of eleven day scholars. Our three teachers, Misses Shaw, Matthews and Johnson, have worked well together, the latter taking charge of the school kitchen. Our friends have not only acted in

the capacity of school teachers, but have mothered, mended and attended to the variety of miscellaneous needs of their very large and lively family. Their spiritual welfare has been, as always, a pre-eminent feature of the work.

This report would be incomplete without mention being made of an old friend who has been in Mission service for approximately twenty-five years, and who is now no longer fit for work. We refer to the motor-boat *Hope*, which is now unseaworthy and beyond repair. We have spent much time and labour upon her, to fit her for use this summer, but much will depend upon the sea. She is indispensable, owing to the distant and scattered places of our congregation, and the following quotation from Br. Lenz will give some idea as to her usefulness, and the need for a good seaworthy boat in Makkovik. He says: "Visits take up a great deal of time and strength. During the summer I try to spend a Sunday at each of the different fishing stations in turn, leaving on Saturday by motor-boat, and coming back on Monday. Some of these places are from twelve to forty miles away, and we have to go around bad capes, and it is not always possible to move to plan. At times I come back on Tuesday or even Thursday, and that only gives one day to prepare for the next trip. Yet these visits are needed . . . and also appreciated, and many deplore that we cannot come oftener. But as there are five or six places where our people gather during the summer for the cod-fishery, and some are very far apart, we can only manage to go to each place twice during the short fishing season—to the more distant only once."

This old boat with her antique engine is a passing link with the old days; what stories of adventure and danger enshroud her, and how many sick patients has she carried on her errands of mercy? The good turns she has done are innumerable, not to mention the hundreds of voyages she has made to take the messenger of the Gospel of Peace to the hard and isolated fishing places. A good motor boat is an integral factor in the running of a Labrador Mission Station; more so especially in these days when some of our people in the midst of changed conditions and low prices for fish, cannot possibly get to the station from June till January.

In conclusion we wish to thank all friends known and unknown for their generous support and prayerful interest. Our aim is an indigenous and self-supporting church. Some may call it a visionaries' dream, but with God "all things are possible," and He is "able to do exceedingly abundantly above all that we ask or think."

On behalf of the Makkovik Staff,

1st July, 1937.

(Signed) GEORGE W. SACH.

Annual Report from Nain, 1936-37.

Once more Labrador has cast off her winter garment of white and is beginning to clothe herself in her many-hued summer robe; again the summer birds have returned from their sojourn in the south, and the sea dashes restlessly against the rockbound shores of our land. When one looks back over the past twelve months there is so much to thank God for, so many evidences of His love that we who are here find we "lack tongues to praise" and must stand lost in silent worship.

Our thanks, too, must be given to the many friends at home who by their gifts of clothing for our people do show a practical interest in our work here. We realise that the calls for help in the home countries are tremendous in these days of poverty and trade depression, but we want you to realise that but for your gifts and prayers the work here would be impossible. An indigenous church is an utter impossibility in Labrador, the people are utterly unable to provide themselves with food enough to enable them to live; clothing themselves would be beyond question. To what their poverty is due is a much vexed question, but undoubtedly it is due greatly to world depression in trade, the Spanish civil war has affected the dried fish markets, and to short-sighted commercial policy. Poverty is insidious in its evil effect, of that we have ample evidence here in Labrador; it is only with your help that we can make any attempt to stay that evil, and so we do ask for your continued help and prayers.

There has been little sickness this past year, but death has taken its usual toll of our people, indeed in the Fall tragedy seemed to be present most of the time. The first tragedy was the result of a friendly wrestling bout between two of our men; one was thrown backwards and struck his head on the wharf. He died without regaining consciousness. Some two weeks later a party of men went in-country deer hunting; they arrived back in Nain after midnight on the Saturday with one of their number badly wounded in the shoulder. An X-ray photograph revealed extensive damage to the collar-bone. The man was taken south to Hopedale and there enshipped for hospital at St. Mary's River. He has since returned and apparently suffers no ill effects from the wound. Scarcely six weeks later a brother to this man, Julius Ikkusek by name, was hunting with another man and they became separated; after some time the other returned to his house, but Julius did not put in an appearance that night. No one worried about that; a "night out" is a common experience for a hunter or traveller in Labrador, but when on the next night he did not return a search was

made. After some time the searchers found his body. It seemed that he had accidentally shot himself. News was brought to the station and the Ranger went out to recover the body; it was then found that death was not due to a bullet wound, but that the man had fallen, struck his head, and had died as a result of the blow and exposure.

Some few weeks later brought news of the disappearance of one of our older hunters, old Isaak Sagsagisk. The story of Isaak's life is full of adventures with death, and we were certain that this was but another escapade, and that he would return as he had so many times before. But no! It would seem that the old man had fallen through the new ice, and possibly being encumbered with snow-shoes was unable to get out and so perished, and until the moment of writing, his body has not been recovered in spite of search for it.

With the snow came a great deal of wind, and this continued off and on through the winter, so that travelling was often an uncomfortable business. But, however, this did not prevent most of the Eskimos gathering on the station for the Christmas festival. It is a great joy to have our people on the station at the Christmas season. Christmas Day is truly a Holy Day as well as a holiday. Our folk do exhibit that real Christmas spirit which makes for goodwill and brotherliness; the story of the Babe of Bethlehem never fails to move them, and one does feel that this is indeed a time of great blessing both to our Eskimos and ourselves.

The early promise of a good hunting season was not maintained, and the new year saw a great deal of poverty among the people. The trading system which operates here involves risks for the trader. A man is given an outfit by the trader; an outfit consists of food and cartridges, and a few bare necessities; the hunter provides for his family from the "outfit," and then goes to his trapping grounds, where he will stay as long as his food lasts, but so often in the past the "outfits" have been so small that the hunter must spend most of his time returning to the Post for further supplies, and then if his hunt has not proved successful the trader will not supply him. To the reader this may seem quite a legitimate procedure on the trader's part, but one cannot help feeling that, given an adequate "outfit," our men would have greater chances of a successful hunt. It is often urged that the Eskimo is lazy and likes to lie around on the station; it is true of some, but the greater number are hindered by the too-cautious methods of the trader. It is true that the Eskimo is often improvident, but it is also true that he gets very little opportunity to make any provision for tomorrow, and until a new trading policy is born the Eskimo will continue to lead a "hand-to-mouth" existence. As it is now, most of the Eskimos finish their furring seasons in debt.

Easter brought the worst fortnight we had experienced for some time ; mild weather and pouring rains made travelling not only uncomfortable but extremely difficult. Fortunately, most of the Eskimos and settlers arrived on the station before the bad weather set in. One family left their home, thirty miles away from Nain, with the intention of coming to the station for Good Friday services ; normally the trip would have taken them five or six hours, so they started out early on Thursday. On Easter Monday we were just preparing for our closing service when a kamutik arrived ; it was this family from Kamarsuk. It had taken them five days to cover a distance of thirty miles. Unfortunately the bad weather continued and hindered the folk who wished to get away to their trapping places ; as the white fox season had been extended one month this was indeed distressing. But Easter had been a time of spiritual blessing and of good fellowship, and when our people did return to their homes it was with a sense of joy and peace in their hearts ; the message of Easter will not quickly pass away.

After the close of the furring season comes the most difficult time of the year for the Eskimos. During these weeks the only way they can provide anything for themselves is by the sale of firewood, and the sale is of course very limited. For the greater part of the time the Government and the Mission have to care for the bodily needs of the people ; indeed, many of our people are obliged to live on a diet of bread and tea, with an occasional fish during this period.

But now the ice has gone and soon the cod-fishing season will start, and more prosperous days, we hope. Just now the much-looked-for event is the coming of the Company schooner *Fort Garry*. The Store's supply of flour has long since run out, and for many weeks hard biscuit has been the chief food of the people. It appears that our people are not the only sufferers in this direction ; all along the coast, so letters from the south tell us, there is a great shortage of foodstuffs ; it is the old, old story again—the trader, afraid of risks, has an inadequate supply, and so the people must suffer.

During the winter months the school has been a source of joy to the whole of the Mission staff. We do feel that if we can capture these boys and girls for Jesus Christ, the whole community here can be remoulded into a finer pattern.

With the older people we are so often disappointed. The hope of the Eskimo community rests in its boys and girls ; can we win them for Christ ? The school presents so many encouraging features that we feel through the power of God we can win these young hearts. So on behalf of our school and scholars we do ask for your earnest prayers.

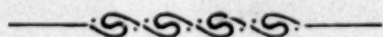
The supreme reason for Foreign Missions is that Christ has commanded them, but, too, missionary work is necessary to the welfare of the whole world. The society that tries to rid itself of its responsibility for the weaker or more backward members of its community always suffers. Our Eskimos and settlers are a part of our Moravian Church; they are the responsibility of the members of our Church. It is only as we really draw other races into the fellowship of our faith that we really participate in the fullness of the Gospel of Jesus Christ. Our people, your people here, need your help in things spiritual and things temporal. God has blessed the work of our Church here, but He needs your help, too. Armchair missionary support is not enough; practical Christian help is needed here in Labrador. We know that our appeals will not go unanswered, and so we ask for your sheer interest and untiring support for our brethren here.

Thank you all for your past efforts on behalf of your Eskimo brethren.

Yours very sincerely,

(Signed) PAUL HETTASCH.

F. A. W. PEACOCK.



ALASKA.

Annual Report for the Year ending May 31, 1938.

"Fear thou not for I am with thee: be not dismayed for I am thy God." *Isa.* 41, 10.

"For this God is our God forever and ever: He will be our guide even unto death." *Psa.* 48, 14.

During the past six months of the year under review we have been clinging to these great and exceedingly precious promises and gradually by His grace we have been enabled to find peace of mind and heart, strength for day by day and courage to face the future.

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The first trip of the ss. *Tupper*, in June, 1937, carried on her return trip to the States, Bro. Ferdinand Drebert and family for a year's furlough. While this report is being written, Bro. Drebert is already back on the field, while Sr. Drebert and their two daughters are expected to arrive shortly.

During the summer our field was seriously undermanned until the return to the work, August 1st, of Rev. and Sr. Moore, and the arrival, September 9th, from furlough, of Orphanage Superintendent Mary L. Yorke and Miss Appenfeldt, and the

addition of recruits, the Rev. and Mrs. Thorlief Harberg. However, a few days later, September 13th, Bro. and Sr. Schattschneider left for their year of furlough.

The *Tupper* made three trips during the summer, the *Boxer*, one. The latter brought teachers, five couples in all, for the schools in our district. They are an unusually fine group, all willing to lend their influence towards Christianity, some eager to take active part in church work. While we would welcome teachers belonging to our own Church, we are very thankful for the co-operation of these teachers now on the field.

The Orphanage.

The past winter has been a busy and a hard one for all members of the Orphanage staff. Pages could be written, if details of the work there were to be related. To do justice to the pupils—each child a different individual—patiently caring for his physical well-being and his educational and spiritual training; trying to surround him with the atmosphere of a loving home—helping each older one plan for his future—all this requires, on the part of the workers, good health, a sense of humour, patience and an abundance of God's grace. One of the encouraging signs in the work at our Orphanage has been the unmistakable spiritual awakening among the pupils. The staff reports voluntary fervent prayers by even the smallest children. The older ones have come to seek forgiveness and to declare their desire to follow the Saviour wholeheartedly.

Miss Appenfeldt had the assistance of Anna Johnson in the teaching. Miss Johnson arrived on the Government boat, the *Boxer*, coming from Sitka, where she has completed her High-school course in the Sheldon Jackson Institute. She has been faithful all year at the Orphanage to whatever task she has been assigned. She expects to leave in July for Canada, Arizona, to enter upon her nurse's training there. An assistant teacher is sorely needed in the day school where all the grades from first to eighth are being taught.

All missionaries and friends of the mission are eagerly awaiting the building of the new Dormitory.

Quinhagak District.

The missionaries in charge of this district, Bro. and Sr. Charles Michael, have sent in reports which tell of the progress of their work. At Quinhagak village, Palm Sunday was a happy day, when ten young people came into the Church by confirmation and the Government school teachers Mr. and Mrs. Moboly, joined by letter. The latter were members of a Baptist Church in the state of Texas. These fine Christian

people have given our missionaries their help and Christian fellowship from the very beginning of the term. We hope they will be allowed to remain at Quinhagak.

Of the long and arduous sled trips made during the winter, Bro. Michael wrote from Togiak, Alaska, of unusually heavy trails, especially through the mountains. He travelled with two sleds, four men and twenty dogs. At the villages along the Togiak river, whooping cough had taken its toll of the babies. Frail little bodies, undernourished, have no resistance against this malady. Bro. Michael reported that there was less of "brewing" than last year—a cause for thankfulness. We need to pray for more workers for this needy section of our field, for while it is true that here live a mere handful of primitive people, struggling for an existence on a stormy coast and along adjacent rivers, yet each soul is precious in God's sight. The Saviour told us of the Good Shepherd, who went out into the storm for just one little lost lamb. At the new mining town of Platinum, Alaska, Bro. Michael was privileged to be the one to hold the first religious service in that place. At Eek village as well as at Quinhagak the Government school teachers are fine people with Christian influence. The *Moravian* called in at Eek village the last week in September. The people are well and very cordial. There we saw Christian Alexie, the former helper and interpreter for the Quinhagak missionaries thirty years ago. He is old, crippled with rheumatism and nearly blind. He inquired after the Schoecherts, and we talked a little of the early days of the mission at Quinhagak, the work in church and school and of the hazardous journeys into the Bay with the little boat *Welcome*. This old man is now living with his son.

The West Coast.

The building of the chapel at Kipnek was probably the outstanding event of the coast work. On June 26th, 1937, the *Moravian* left Bethel for Kipnek, arriving at the village, which is below Kuskokwim Bay to the west of Cape Avinof, on June 29th. *En-route*, three services were held at fishing camps where it was necessary to anchor to wait for the tide.

The captain and crew of the *Moravian* with Helper Jim worked almost day and night for three days to put up the chapel. Kipnek village is deserted during the summer, but a number of men came from the fish camps begging to help in the building. Their eagerness was most praiseworthy, although their labour lacked skill. There is a large debt resting on the people for their chapel. The lumber alone cost \$451.04, the freight from Seattle to Bethel \$390.18. So far only \$232.70 has been paid by the Kipnek congregation,

with gifts from other congregations and from friends. Perhaps someone reading this report will be interested to help a little.

At *Quigillingok* our young helper David Nuktorin was faithful. David has need of our prayers, for while he is respected by all, he is young, and, according to the custom of his race, he must always refer to his elders. Furthermore, his foster father, one time rich man of the village, is not a good influence. Both *Quigillingok* and *Kipnek* villages have had the advantage of Christian teachers in the day schools. We mention with regret that the teachers, Mr. and Mrs. Magee of *Quigillingok* are leaving this part of the country. They have been of great help to us. But we are glad to say that this station is once more, God willing, to have resident missionaries. The Harbergs expect to be at *Quigillingok* the coming winter. Please uphold them with your prayers. The field is very difficult but very needy.

At *Kinak*, a station nearer to Bethel, is Helper Philip. He spends only a part of each year at his station. One of the younger men of *Kinak* who often assisted in services has recently died. Philip's wife was given the victory over her reluctance to live at *Kinak* during the winter. She is from a village up river, and it is naturally difficult to find contentment living on the bleak coast among the tundra people.

No special work was undertaken at the coast fishing camps because of the shortage of missionaries. Each time that it was possible, such as when the *Moravian* anchored at these camps, services were held on shore.

Tundra Villages : *Nunatschok*, *Nunapitshok*, *Nunavanachluk*, *Tshokfaktalik* and *Paingak* (the latter village has no helper). During the summer several cases of meningitis appeared in the fish camps of these villages which necessitated the placing of a quarantine. Because of this two of our helpers were unable to attend Helpers Conference. During last winter a few more cases occurred, making a total of about ten deaths among the tundra people. Although during the last few months there seems to have been no recurrence of the disease, there is a probability that the Department of Health in the Indian Service will conduct an investigation for disease "carriers" this summer.

Bro. Trodahl and Helper Jim visited by dog sled all of the tundra villages with the exception of *Tshokfaktalik*. The latter place is a long day's travel from any of the other villages across the bleakest tundra. Wind, loose snow, or snow with a frozen crust that cuts the dog's feet, makes travel hazardous in the extreme. Bro. Trodahl was anxious to reach this smallest of all the villages, but Jim's years of experience decreed against the attempt. In spite of the fact that *Tshokfaktalik* is seldom visited, the helper, Wassili

Tshaungouyak, seems undaunted. Not only are regular services kept but the people seem determined to build a chapel there. Towards this they have already a credit of \$156.00 from the sale of fur. In March they again sent in eight mink and twenty-four muskrat pelts to be sold, the proceeds to be used to buy chapel lumber. It is hard to describe in a few words the difficulties in the way of building a chapel in this tundra wilderness. To move logs or lumber over the winter trail would be impossible. To get material there by waterways means a journey down the Kuskokwim to the mouth of the Johnson river, up that meandering stream through smaller and ever smaller creeks until at last a portage must be crossed to reach the village. Here, in half underground huts, live fewer than one hundred people. Yet we cannot say it is a village of no importance. From it last summer travelled two brothers, known as the Jenkins boys, seeking work. They engaged to travel on the Kuskowim river steamer, the *Wallace Langley*, from Bethel to McGrath doing the work of longshoremen. A number of native boys are employed on the *Langley*, and last fall I inquired from the mate about them, knowing well the temptation to drink which constantly surrounds them. He said: "Everybody is hot and tired unloading cargo and loading cordwood, and the farther up river we go, the worse are the mosquitoes and the heat. Everybody drinks to cool off—everybody except those two Jenkins boys—nobody could get them to take a drop." Pray for the Jenkins boys from the un-important (?) little village on the tundra. Pray for faith in the ever-widening circles of God's saving grace!

Up River.

The villages of *Akiak*, *Akiaktshok*, *Tuluksak* and *Guithluk* were all visited at different times during the year. A good spirit prevails among the people, and it is encouraging to report the stand against liquor. Nearly all the people of the villages in our entire field have sent to the Governor their signatures against the sale of intoxicating drink.

As usual the native choirs—they call themselves "the singers"—were most active at *Akiak* and *Akiaktshok*. The Brethren Trodahl, Moore and Harberg who held services in these villages at different times reported the singing and the organ playing unusually good. One is often surprised how well the young people play when they have had little or no instruction.

At *Nâpachiachok*, a village about twelve miles below Bethel, Theodore Berry has a group of young people especially wide-awake Christians. One couple in particular have been at work translating hymns and portions of the Scriptures.

The husband, Willie Alexie, has come to Bethel several times lately asking help in learning to play. His wife, who speaks English well, wrote of how after asking God's help the Spirit gave them light in translating the Word.

Helpers Conference.

Copied from the Station Diary: "Helpers' Conference began August 1, and closed August 13. We feel it was abundantly blessed. The attendance was very good. Two Helpers (Shepherd and Wassili of Tshokfaktalik) were unable to attend on account of the quarantine; and Nopopak, on account of a sick daughter; and Paul of Kipnuk failed to come; but all of the rest were most faithful and in addition a goodly number of young men all eager to learn. The seasons of prayer at the daily devotions were fervent and spontaneous, several women taking part. The weather for the most part was pleasant—some days being really hot. At the afternoon sessions when the reports were given, the helpers sometimes appeared to be sleepy. Brother Michael was ill with a sprained back at the beginning of the Conference. The lessons given were mostly on the catechism. Brother Trodahl was in charge of the Commissary. Brother Schwalbe opened the Conference. Brother Moore copied the lessons on the blackboard. It was an inspiration to see the men eagerly copying. Some sat on the floor—some on benches. Most of them use English script, a few, Helper Neckis writing, and a few the old pictograph. Holy Communion was given on the closing day, and about 110 partook."

Bethel and the Boat "Moravian."

The *Moravian* had one of the busiest seasons on record. There were five piloting trips beside the many trips down the coast with both Mission and Government freight, and several times to the Orphanage. Whenever and wherever possible services were held. The last trip was made to the Orphanage on October 8th.

The pen refuses at this time to write more of the last boating season by Captain Schwalbe. Suffice it to say he was over weary at the close of the season, but knew no rest until he had put heavy ice breakers into position to protect the *Moravian* from the 1938 break-up. This spring proved the wisdom of the precaution. Several of these timbers are torn and broken from the impact of the ice but the *Moravian* received not the slightest injury.

Bethel.—In trying to report upon Bethel Station all thought centres around the tragedy of December 2nd, and as all of our church people now know of it I may be forgiven for avoiding the subject. No report, however fully written, of

work on our Mission fields could reveal in actuality either the joy of working for the Lord with its mountain height glimpses when all is well, or could we fully relate the frequent discouragements, daily vexations, the fear that brings torment and for some of us—the deep valley and Gethsemane. “But this God is our God and we will trust Him **EVEN UNTO DEATH.**”

I cannot speak too highly of the personal kindness received from the missionaries, natives and other friends and of the earnest carrying on of the Lord's work as it had been planned during the winter.

All of the usual services were held and almost all of the winter dog team trips were made. Our two trustees faithfully kept services when the Missionaries and Helper Jim were on visits to the out-stations. They were faithful, also, in their visits among the sick.

The year under review has been a rather lean one for most of our people. Consequently our collections at Bethel fell off somewhat compared with the previous year. However, the offerings received on the last Sunday of each month, with an extra one at Thanksgiving, totalled \$428.90. The Ladies' Aid of the Bethel congregation and the girls' Sewing Club met weekly to prepare articles for the annual Bazaar to be held at “Tupper time.” Nearly all of the women were eager to sew and it was suggested again and again that God accepts the work of our hands as done unto Him.

A Daily Vacation Bible School was conducted during the summer, about thirty-five children, mostly of mixed blood, attending. The native children spend the summer at the fish camps.

The report closes with the humble prayer, that we may be found worthy to be of further use in God's vineyard.

ANNA C. SCHWALBE,
Acting Superintendent.

Mission Fields	Baptized Membership										Unbaptized		
	Totals at the end of 1936		Decrease by			Increase by				Total Decrease	Total Increase	Totals at the end of 1937	Grand Total
	Deaths	Withdrawals	Removals	Baptism of Heathen	Children	Baptism of Children of Christians	Readmissions	Removals				Candidates for Baptism	Inquirers and Unbaptized Children
1. Himalaya	4	—	2	1	—	5	2	2	6	10	148	1	150
2. Unyamwezi	67	42	33	445	18	277	4	33	142	777	5945	710	7404
3. Nyasa	{									1312	17248	—	19600
4. South Africa, Kafraria						given			734	909	15256	—	15413
5. South Africa, Cape Colony			no	details					629	1046	18959	—	20695
6. South Africa, Cape Colony									884	2040	30717	—	30847
7. Surinam or Dutch Guiana	24	11	14	—	5	114	8	33	1491	160	3215	—	3215
8. British Guiana				details		given			49	762	15143	—	15465
9. Nicaragua (Moskito)	481	890	no	—		793	220	114	740	1127	26052	—	26922
10. W. Indies (Eastern Province)	148	538	268	—	—	680	309	87	1608	1076	12478	—	12478
11. W. Indies (Jamaica)	30	—	23	—	—	37	—	28	954	65	1129	6	1151
12. Labrador	{					given			53	213	2102	—	2109
13. Alaska			no	details					271	6	152	—	152
13. California									20	6	—	—	—
Totals	774	1481	577	446	23	1906	553	297	7581	9503	148544	717	155601
	*These totals are incomplete									1922 (Net Increase)			

SUBSCRIPTIONS AND DONATIONS

RECEIVED TOWARDS THE SUPPORT OF THE

MISSIONS OF THE UNITED BRETHREN

(Or "MORAVIANS")

FROM

MEMBERS AND FRIENDS IN GREAT BRITAIN AND IRELAND

(for the Year ending March 31st, 1938).

LONDON ASSOCIATION IN AID OF MORAVIAN MISSIONS.

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Ordinary Contributions, <i>less Expenses</i>	2,562	17	1			
Legacies for General Fund	2,944	1	11			
Ditto, for the Leper Home				270	8	3
Special Funds:—						
Leper Home, Jerusalem	£91	17	11			
Ditto, Beds	177	18	11	269	16	10
Tibet Mission and "Own Missionaries" and Native Evangelist ..				268	18	2
Leh Zenana Mission, "Own Missionary"				45	0	0
Leh				3	0	0
Kyelang				23	7	2
Labrador (including £750 19s. 0d. for Motor Boat and £7 17s. 0d. for Nain School)				789	8	10
Nicaragua Mission and "Own Missionary"				29	19	0
British West Indies				3	10	0
Jamaica				2	6	
Unyamwezi				26	14	7
Medical				1	0	0
Deficiency				6	0	
West India Country Schools:—						
Jamaica	17	11	10			
Ditto, for Fergusson School Prize Fund	3	19	6			
St. Kitts (for Leach School)	4	8	6			
				25	19	10
	£5,506	19	0	£1,757	11	2
	Total			£7,264	10	2

Subscriptions and Donations

[illegible]

BY MISS H. MAUD ESSEX, London, *Secretary.*

Per Rev. T. H. Ellison.

BATH.

BEDFORD (ST. PETER'S).

Per Rev. A. Neath.

BRISTOL.

BROCKWEIR.

Per Rev. W. Western.

CHIPPING SODBURY.

DUBLIN.

Per Miss I. Crawford.

HORTON.

Per Miss N. Hardy.

KIMBOLTON.

KINGSWOOD.

LEOMINSTER.

LONDON (FETTER LANE).

LONDON (HORNSEY).

Smith, Mrs. H. N., By .. 2 11 1 2 11 1

for the Year ending March 31st, 1938.

iii.

LONDON (UPTON MANOR).

Per Mr: L. D. Venables.

	£	s.	d.	£	s.	d.
Moravian Sunday School	0	10	0	0	10	0

NEWQUAY.

Hutton, Miss E. M.	..	0	14	0	0	14	0
--------------------	----	---	----	---	---	----	---

OCKBROOK.

Hyde, Miss	0	4	0		
Kershaw, Mrs.	0	13	6	0	17 6

PRIORS MARSTON.

Brown, Miss F., By	..	0	17	6	0	17	6
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RISELEY.

Banks, Miss E., By	..	0	6	6			
Sunday School Box	..	0	2	10	0	9	4

WICKWAR.

	£	s.	d.	£	s.	d.
Richmond, Mr. G. E. . .	0	5	0	0	5	0

WOODFORD.

Per Rev. R: S. Farrar.

Knibbs, Mrs. E., By	..	1	1	8	1	1	8
---------------------	----	---	---	---	---	---	---

Postages, etc.	..				49	15	9
					0	3	9

Total £49 12 0

			£	s.	d.
One-half	to	Foreign	Mis-		
sions	..			24	16 0
One-half	to	Czecho-Slovakia			
Mission	..			24	16 0

Total £49 12 0

GENERAL CONTRIBUTIONS.

REV. H. J. WILSON, B.A., *Treasurer.*

	GENERAL FUND.			SPECIAL OBJECTS.			
	£	s.	d.	£	s.	d.	
A Moravian	15	0	0				
Abbey Street Baptist Chapel	1	0	0				
Anderson, Mr. A. T. ..	0	7	6				
"Anon."	5	0	0				
Anon.	0	6	11				
Anon.	0	5	0				
Anon.	0	1	0				
Anon. Esher, for Lepers in E. C. Africa				0	10	0	
Bennett, R. J., Esq. ..	3	0	0				
Bingham, per Miss L. M., for Labrador				0	10	0	
Bishopsgate Gospel Hall Sunday School, for Rev. G. W. Sach's Work ..				0	16	0	
Callander, per Mrs., Proceeds of Lantern Lecture at Frocester, for Makkovik School ..				1	10	0	
Central Asian Mission, for Tibet				5	0	0	
C.E. Society, Chapel for the Destitute, Rochdale, for Rev. N. Driver's Work ..				1	0	0	
Crofton, Miss E. Lowther ..	1	0	0				
d'Ablaing, Mlle. I. Tugini ..	0	3	0				
Dale, Miss L. J.	0	2	6				
Danish Mission Associations, for Unyamwezi: per Rev. P. Fabricius ..				2,799	11	4	
De Schweinitz, per Rev. P., for Native Worker, Chompel, Tibet ..				12	1	8	
Earnshaw, The Misses M. and C. (Donation), for Demerara				6	0	0	
Edinburgh Castle Missionary School	5	5	0				
Eskimos and Settlers in Labrador	32	2	9				
Forbes, Miss M., for Labrador				1	0	0	
Fowler, Charles, Esq. ..	7	0	3				
Ditto, for Nain, Labrador				3	0	0	
Friends in Switzerland, per Mr. T. G. Fürstenberger, for Unyamwezi ..				0	13	9	
Ditto, for Labrador				0	18	9	
Ditto, for Tibet				3	13	11	
Harvey, Rev. J. E.	0	5	0				
Hatcham Mission Church, New Cross Gate	1	0	0				
Hewer, Basil, Esq. (the late)	0	7	7				
Holmes, Mrs., Mission box ..	0	13	0				
Hughes, Mrs. H., for Rev. G. W. Sach's Work, Makkovik				0	5	0	
Jamaica Moravian Missionary Society for Unyamwezi				50	0	0	
Lancashire Women's Rally, for Mrs. Keevill's Clinic, Unyamwezi				4	12	6	
Lausanne and Prangins Old Boys' Scholarship Fund				0	13	10	
Mackenzie, Mr. Ian, Mission Box				0	8	10	
Melvin, Miss J., for Tibet ..							0 5 0
Menzel, per Rev. B., for Clothing for Labrador ..							7 2 11
Merchant, Mr. W. J.	0	8	6				
Missionary Helpers' Band, Rotherhithe, for Rev. G. W. Sach's Work, Makkovik ..							24 0 0
Moore, Mrs. Mary	1	0	0				
Proceeds of Talk, by Mrs. A. R. Smith: at Stanstead Abbots Women's Institute ..				0	10	6	
at Woolmer Green Women's Institute ..				0	10	6	
Readers of "Het Zoekleucht," for Miss K. Hettasch's Work, Labrador							21 12 8
Robin's Mission Sunday School, West Green, for Rev. G. W. Sach's Work, Makkovik ..							4 2 0
Senft, per Rev. W., for Labrador							16 6 0
Smallwood, Mr. F. T.	0	6	0				
Smith, Mrs. A. R. and family, Mission Box ..	1	16	6				
Smith, Rev. P. A. H.	0	5	0				
Stanmore Chapel, for Rev. G. W. Sach's Work							1 15 0
S. V. M. U., Manchester Branch, per Mr. F. Garnett				0	10	0	
Taylor, Trustees of the late John				3	4	10	
Tinfoil, Net Proceeds of Sale of				8	6	11	
Veil, J. F., Esq.	1	0	0				
Ward, Mrs. M. H.	4	0	0				
Watson, Lt.-Col. L. A. ..	3	10	0				
West Indies, Eastern Province, per Treasurer ..	18	12	11				
Wright, Mr. Ben	0	5	0				
Zeist Missionary Society, per Mr. H. Fortgens, for Labrador							8 12 5
For "H. Roger's School," Jamaica.							10 0 0
One Year's Interest							6 0 0
For Montgomery School, Barbados.							
One Year's Interest							6 0 0

FENCE IN PENDLE.

By Miss M. Davey.

Billington, Mr.	0	2	0
Blundell, Mrs.	0	1	0
Bulcock, Mr. H.	0	2	6
Davey, Miss M.	0	5	0
Davis, Lady	0	5	0
Duerden, Mr.	0	1	0
Geldard, Miss	0	0	6
Hargreaves, Miss	0	1	0
Haworth, Mrs.	6	3	0

V.

		GENERAL FUND.			SPECIAL OBJECTS.		
		£	s.	d.	£	s.	d.
Illingworth, Mr. ..	..	0	2	6			
Jackson, Mrs. ..	..	0	1	0			
Mercer, Mrs. ..	..	0	0	6			
Porrett, Mrs. ..	..	0	2	0			
Rawlinson, Miss ..	..	0	1	0			
Ringwood, Mrs. ..	..	1	0	0			
Robinson, Miss ..	..	0	2	6			
Rukin, Mrs. ..	..	0	2	0			
Russell, Mr. C. N.	..	1	1	0			
Shaw, Mr. ..	..	0	1	0			
Southern, Mrs. ..	..	1	10	0			
Stanworth, Mr. C.	..	0	1	0			
Waddington, Mr.	..	0	1	0			
£5 6s. 6d.							
Total		£123	15	4	£2,990	18	11

CONGREGATIONS.

BAILDON.

Collections in the Moravian					
Church ..	..	..	10	3	4
Hines, Miss ..	..	..	2	0	0
Sunday School ..	..	..	2	10	0
Total			£14	13	4

BALLINDERRY.

Collection in the Moravian Church	1	5	0
Lantern Lecture	0	8	9
£1 13s. 9d.			
<i>Mission Boxes :</i>			
Fleeton, Miss	0	7	9
Grant, Mrs.	0	4	5
Sunday School	0	12	3
£1 4s. 5d.			
Total	£2	18	2

BALTONSBOROUGH.

Collections in the Moravian			
Church	6	6	11
Anon.	6	0	0
"From 2 Friends," Bal-			
tonsborough, for Lab-			
rador Motor Boat ..		5	5 0
Mission Boxes	4	13	10
Ditto, Sunday School	0	18	10
Mite Association (see p.			
ii.)			
Whitehead, The Misses			
C. E. & M. M., for Nain			
School		200	0 0
Total	£17	19	7 £205 5 0

BATH, TWERTON.

Collections in the Moravian Church	3	3	0
Mite Association (see p. ii.)			
Total	£3	3	0

	GENERAL FUND.	SPECIAL OBJECTS.
	£ s. d.	£ s. d.
BEDFORD.		
St. Peter's.		
Collections in the Moravian Church	2 16 9	
Collection at Rev. F. A. Peter's Meeting, for Tibet		0 10 1
Jarvis, Miss M. for Dr. Keevill's Work.. ..		1 0 0
Mite Association (see p. ii.)		
Polhill, Mr. Cecil	5 0 0	
Sunday School	3 16 6	
Y.P.A., for Tibetan Evangelist		1 0 0
	£14 3s. 4d.	

Mission Boxes :

Barker, Miss	0	6	9
Careless, Miss	0	12	6
Cordwell, Miss.. ..	1	9	9
Craig, Mrs.	0	11	8
Geary, Miss	0	2	9
Gribble, Miss D. ..	0	10	3
Hague, Mrs. Jas. ..	0	6	6
Hague, Mrs. Jos. A. ..	0	6	3
Hewitt, Miss	0	4	5
Hill, Mrs.	0	4	10
Jarvis, Miss	1	6	8
Lane, Miss M.	1	16	2
Leach, Mrs.	0	13	5
Marriott, Mrs. J. W. ..	0	6	7
Perry, Miss E... ..	0	3	7
Purser, Miss B.	0	6	6
Purser, Mr. F.	0	5	2
Shawe, Mrs. S., <i>for Tibet Mission</i>			
		0	12
Thompson, Mrs.	0	3	7
Wheatley, Mrs.	0	9	4
White, Miss F.	0	13	0
£11 11s. 9d.			

By Miss M. Shawe.

Allen, Mr. W. S.	1	0	0	
Ditto. for <i>Gospels for Tibet</i>				0 10 0
Allen, In memory of the late Mrs. W.	1	0	0	
Hassé, Mrs. E. R., In memory of the late	0	10	0	
Hyslop, Mrs.	1	0	0	
Lorraine, Miss E.	1	0	0	
Peacock, Mrs.	1	10	0	
Priestman, Mr. & Mrs. T.	5	0	0	
Shawe, Miss M.	0	2	6	
£11 12s. 6d.				
For £200 Appeal Fund				2 12 6
Total	£33	15	5	£6 4 8

BEDFORD.

Queen's Park.

Collections in the Moravian Church	3	0	10
Donation from the Sunday School	2	2	0
£5 2s. 10d.			

Subscriptions and Donations

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
<i>Mission Boxes :</i>						
Blake, Miss ..	0	3	0			
Buckingham, Mrs. ..	0	0	10			
Collier, Miss A. ..	0	1	3			
Gage, Mrs. H. ..	0	1	2			
Graham, Miss L. ..	0	10	6			
Hellyer, Mrs. M. ..	0	6	3			
Henman, Miss G. ..	0	7	9			
Horner, Miss ..	0	5	0			
Ingledeu, Mrs. G. ..	0	1	0			
Jones, Mrs. E. ..	0	1	2			
Low, Mrs. E. ..	0	4	0			
Simcoe, Mrs. ..	0	1	0			
Taylor, Mrs. M. ..	0	7	8			
Woodard, Mrs. E. ..	0	2	7			
£2 13s. 2d.						
For £200 Appeal Fund				0	17	0
Total	£7	16	0	0	17	0

BELFAST.

University Road.

Church Grant ..	6	0	0			
Grant from "Fancy Fair" ..	6	0	0			
Proceeds of Lantern Lec- ture, by Rev. W. W. Perrett ..	1	6	7			
Boyle, Mrs. ..	0	3	0			
Bretland, Mr. ..	0	5	0			
Ewing, Mr. ..	0	7	6			
Fulton, Mrs., for Sikonge Hospital ..				1	0	0
Stooke, Rev. & Mrs. C. A. ..	0	10	0			
Sunday School Collections ..	0	10	0			
Western, Rev. & Mrs. W. ..	0	15	0			
£16 17s. 1d.						

Mission Boxes :

Bell, Miss E. M. ..	0	10	0			
Benson, Mrs. W., Jun. ..	0	18	0			
Bunting, Mrs. ..	0	7	6			
Burnside, Mrs. ..	0	6	6			
Cairns, Mrs. D. ..	0	4	10			
Caswell, Masters J. & E. ..	0	4	10			
Coulter, Mrs. T. ..	1	0	0			
Duncan, The Misses ..	0	8	5			
Green, Mrs. S. ..	0	5	6			
Lilley, Mrs. ..	0	16	3			
Livingstone, Mrs., for Langton Congregation, Jamaica ..				1	4	0
McCann, Mrs. ..	0	6	2			
Mid-Week Meeting Box ..	1	17	6			
Shawe, Messrs. D. & R., for Sikonge Hospital ..				1	16	6
Stanfield, Mr. & Mrs. W. P. ..	1	0	0			
Taggart, Mrs. ..	1	5	3			
£12 11s. 3d.						
For £200 Appeal Fund ..				6	16	0
£25 7 10						
Less Expenses ..	0	4	4			
Net Total	£25	3	6	£10	16	6

BELFAST.

Cliftonville.

Collections in the Moravian Church ..	1	12	2			
Matthew 6 : 3 " Belfast	3	0	0			

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Mission Boxes ..	4	17	2			
Sale of Old Gold, per Rev. L. G. Schofield ..	1	11	2			
Total	£11	0	6			

BRISTOL.

Collections in the Moravian Church ..	4	16	2			
Ditto, at Lecture by Rev. F. A. Peter ..	1	2	6			
"Anon." Bristol ..	3	0	0			
Birtill, Mr. & Mrs. Fred, for Sikonge ..						2 10 0
Harding, The late Dr. J. A. ..	1	10	2			
Ditto, for Leh Hospital ..						0 6 1
Mite Association (see p. ii.)						
£13 4s. 11d.						

PER BRISTOL JOINT MISSIONARY
ASSOCIATION.

Part Proceeds of Sale ..	101	12	11			
£101 12s. 11d.						

By Mrs. A. J. Heath.

Harris, Miss ..	0	10	0			
Heath, Rev. & Mrs. A. J. ..	0	5	0			
Higginton, Mrs. ..	0	5	0			
£1 0s. 0d.						

By Mrs. B. La Trobe.

"A Friend" ..	1	0	0			
Amory, Mrs. ..	0	2	6			
Birtill, G. C., Esq. ..	0	2	6			
Birtill, Mr. R. G. C. ..	0	2	6			
Birtill, Rev. & Mrs. W. J. ..	2	0	0			
Bishop, Miss ..	0	10	0			
Butlin, Miss ..	0	2	6			
Butlin, Miss E. ..	0	2	6			
Corrall, Miss A. W., the late ..	1	1	0			
Crowe, Mr. & Mrs. J. V. C. ..	0	4	6			
Dawkins, Miss L. ..	0	10	0			
La Trobe, Mrs. B. ..	1	1	0			
La Trobe, Rev. F. H. ..	0	5	0			
Lawrence, Mr. & Mrs. ..	0	5	0			
Lillingston, Miss ..	0	2	6			
Mitchell, Mrs. W. G. ..	0	5	0			
Mitchell, Miss ..	0	2	6			
Nurse, Miss ..	0	2	6			
Ridd, Mrs. ..	5	0	0			
Rust, Miss ..	0	10	0			
Tapscott, Miss A. ..	0	2	6			
Tapscott, H. P., Esq. ..	1	1	0			
Tryon, Dr. Victoria ..	0	5	0			
Waugh, The Misses ..	0	5	0			
Wheeler, Mr. S. ..	1	0	0			
Willey, Rev. & Mrs. R. B. ..	0	5	0			
Wright, W. J., Esq. ..	5	5	0			
Zippel, Mrs. J. E. ..	1	0	0			
£22 15s. 0d.						

Mission Boxes :

Carter, Mr. F. J. ..	0	8	0			
Ellis, Rev. & Mrs. John ..	1	10	0			
Hanna, Miss M. E. ..	1	0	6			
Harding, Miss H. F. ..	0	5	10			
Harding, Miss S. A. ..	0	3	0			
Hill, Mrs. & Miss ..	0	4	10			
Klesel, Mrs. G. R. ..	0	6	0			
La Trobe, Mrs. B. ..	1	12	9			

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Lewsley, Miss F. ..	0	8	7			
Lukins, Mrs. G. ..	0	6	6			
Mahle, Miss M. ..	0	12	10			
Peacock, Mrs. F. ..	1	0	6			
Powell, Mr. & Mrs. G. ..	0	17	3			
Sheehan, Miss E. ..	0	17	6			
Sunday School ..	2	1	2			
Webb, Mrs. F. K. ..	0	5	10			
Welsford, Miss M. E. ..	0	3	9			
Williams, Mrs. C. ..	1	5	0			
Wride, Mrs. E. A. ..	0	5	9			
Zippel, Mrs. J. E. ..	0	5	0			
Zippel, The Misses ..	1	0	1			
£15 0s. 8d.						
For George Schmidt Memorial Fund ..				2	16	6
For £200 Appeal Fund ..				11	0	0
Total	£150	17	5	£16	12	7

BROCKWEIR.

Collection in the Moravian Church ..	0	12	8
Sunday School ..	1	1	10
Mite Association (see p. ii.)			
	1	14	6
Less Expenses ..	0	10	3
Net Total	£1	4	3

CROOK.

Collections in the Moravian Church ..	1	0	0
Ditto, in the Sunday School ..	0	14	10
Young People's Concert ..	0	16	6
£2 11s. 4d.			
Mission Boxes :			
Askew, Mr. ..	0	2	1
Gibson, Beryl ..	0	4	8
Heyes, Thomas ..	0	2	3
Kinsey, Robert ..	0	0	6
Peart, Mrs. ..	0	5	0
Sams, Miss E. ..	0	2	1
Thompson, Audrey ..	0	1	3
Turner, Mr. ..	0	3	0
Wood, John ..	0	2	10
£1 3s. 8d.			
Total	£3	15	0

DUBLIN.

Collections in the Moravian Church ..	123	10	1
Boydell, Miss E. ..	3	0	0
Ditto, for Sikonge Hos- pital ..			1 0 0
Ditto, for Sikonge Leper Settlement ..			1 0 0
Boydell, J. F., Esq. ..	20	0	0
Dividends on two Shares in Commercial Buildings Company ..	4	13	0
Griffith, Miss A. B. ..	25	0	0
Griffith, Sir John P. ..	1,000	0	0
Jacob, Charles E., Esq. ..	1	0	0
Keene, Miss A. ..	2	2	0

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Lang, Miss Emma, for Rev. W. Asboe's Work ..				1	15	0
Lymbery, Miss ..	0	5	0			
Nolan, The Misses ..	1	15	0			
Purser, J. J., Esq., M.D. ..	1	1	0			
Purser, Colonel L. M. ..	2	2	0			
For £200 Appeal Fund ..				10	0	0
Mite Association (see p. ii.)						
	£1,184	8	1			
Less Expenses	4	4	9			
	£1,180	3	4	£13	15	0

DUKINFIELD.

Collections in the Moravian Church ..	11	5	7
For Carmel School, Jamaica			1 0 0
Total	£11	5	7

FAIRFIELD.

Collections in the Sunday School ..	16	10	0
£16 10s. 0d.			

By Mrs. J. Mort.

Brown, Mrs. N. ..	0	2	0
Douglas, Miss A. M. ..	0	5	0
Eagle, Miss L. ..	0	5	0
Ewing, Miss D. ..	0	0	6
Geddes, Mrs. S. ..	0	1	0
Howard, Mrs. ..	0	1	0
Johnson, Mrs. H. ..	0	1	0
Leigh, Mrs. ..	0	1	0
Leigh, Miss ..	0	1	0
Lowe, Mr. Stanley H. ..	0	1	0
MacLeavy, Rev. G. W. ..	1	0	0
Mort, Master John ..	0	2	0
Porter, Rev. E. W. ..	0	10	0
Rankine, Miss W. ..	0	1	0
Sefton, Mrs. A. ..	0	1	0
Shawe, Miss A. M. ..	0	8	0
Shawe, Miss W. ..	0	10	0
Warburton, Mrs. ..	0	1	6
£3 12s. 0d.			

Mission Boxes :

Allkins, Shelagh ..	1	0	9
Ashby, Mrs. ..	0	7	6
Ashton, M. & J. ..	0	3	7
Clapham, E. & A. ..	0	6	0
Fairfield College ..	0	4	0
Goodwin, Gladys ..	0	3	6
Gregson, E. & K. ..	0	6	0
Hall, Gordon ..	0	3	10
Leigh, B. ..	1	0	0
Lovering, John ..	0	4	11
MacLeavy, Lucy ..	0	8	6
McLure, W. M. & B. ..	0	8	11
Oak Bank School ..	0	8	6
Porter, Bernard ..	0	14	6
Selby, F. & E. ..	0	5	0
Warburton, Mrs. ..	0	7	7
Withington, Joyce ..	0	4	0
Young, Alex. ..	0	3	7
£7 0s. 8d.			
For £200 Appeal Fund			4 12 0
Total	£27	2	8

	GENERAL FUND. £ s. d.	SPECIAL OBJECTS. £ s. d.
FULNECK.		
Collections in the Moravian Church	14 0 4	
"Anon." for George Schmidt Memorial Fund ..		0 5 0
Birtill, Mrs. J. M. (Mission Box)	0 15 0	
Haste, The late Mr., Interest on Legacy ..	0 16 8	
Sunday School	9 10 2	
Women's Missionary Circle, for Tibet		13 5 3
	£38 12s. 5d.	

By Miss C. E. Clemens.

Bramley, Mr. J.	0 10 0	
Brook, Mrs. J.	0 2 6	
Clemens, Miss	0 5 0	
Gaunt, Mr. W.	0 2 6	
Jackson, Mrs. J. W. ..	0 2 0	
McGillivray, Miss	1 0 0	
Moorhouse, Mrs. H. ..	0 1 0	
Scandrett, Miss	0 2 6	
Scandrett, Miss A. ..	0 5 0	
Smith, Mr. Mordaunt, for Tibet		0 10 6
Smith, Rev. W. & Mrs. ..	0 10 0	
Tempest, Mrs.	1 1 0	
Wade, Mrs.	0 5 0	
Waugh, Mrs.	0 5 0	
Womersley, Mr.	1 0 0	
	£6 2s. 0d.	

By Mrs. W. Mort.

Birtill, Miss Ruth	0 2 6	
Hutton, Miss M.	0 2 6	
Hutton, Miss S. E. ..	0 2 6	
La Trobe, Mrs.	0 1 0	
Lumby, Mrs.	0 2 0	
Mort, Mrs.	0 2 6	
Richardson, Miss L. ..	0 2 6	
Shawe, Miss E.	1 0 0	
Stott, Mrs. F.	0 2 6	
Stott, Miss C.	0 1 0	
Stott, Mr. R. V.	0 1 0	
Wilson, Mrs.	0 1 0	
	£2 1s. 0d.	
For £200 Appeal Fund ..		3 16 6
	£32 14 8	
Less expenses	2 0 5	
Net Total	£30 14 3	£17 17 3

GOMERSAL.

Collections in the Moravian Church	1 18 3	
Ditto, Sunday School ..	7 0 0	
Total	£8 18 3	

GRACEHILL.

Collections in the Moravian Church	3 19 9	
Drawing Room Meeting ..	2 16 6	
Lantern Lecture	1 18 5	

	GENERAL FUND. £ s. d.	SPECIAL OBJECTS. £ s. d.
Johnston, Mrs. M.	0 2 6	
McKay, Miss	10 0 0	
McKay, Mr. S.	0 5 0	
Moore, Mrs.	1 0 0	
Y.P.A., for £200 Appeal ..		5 0 0
	£25 2s. 2d.	
<i>Mission Boxes:</i>		
Connor, Mrs. S. L.	1 5 2	
McCurley, Mrs.	0 15 8	
Gillon, Mollie & Ramsey ..	1 1 0	
Sloane, Miss M. E.	0 11 6	
Sunday School:		
Boys	1 2 5	
Girls	1 11 8	
Play Hour	0 16 6	
Weir, Mrs. John	0 10 0	
	£7 13s. 11d.	

Total	£27 16 1	£5 0 0
Less Expenses	6 0	
Net Total	£27 10 1	

HAVERFORDWEST.

Collections in the Moravian Church	3 15 1	
Ditto, at Lecture	2 12 0	
Donation from Sunday School	0 5 0	
Codd, Mr. & Mrs.	0 2 0	
Francis, Mr. & Mrs.	0 2 6	
Lewis, Miss C.	0 2 6	
Moreton, Rev. & Mrs. ..	0 10 0	
Morgan, Mrs. (Pendine) ..	0 10 0	
Morris, Mrs. D.	0 5 0	
Morris, Miss M.	0 5 0	
Webb, Mrs.	0 2 6	
Williams, Miss M. E. ..	1 0 0	
	£9 11s. 7d.	

<i>Mission Boxes:</i>		
Howells, Alice	0 11 8	
Mawston, Enid	0 1 8	
Moreton, Monica	0 2 9	
	£0 16s. 1d.	

By Mr. G. L. Howells.

Davies, Mr. Pugh	0 2 0	
King, Mr. J.	0 2 6	
Lewis, Mrs. J.	0 2 0	
Morris, Mr. C. D.	1 0 0	
Munt, Mr. B. F.	0 2 0	
Noot, Mr. R. G.	0 2 6	
	£1 11s. 0d.	
	£11 18 8	
Less Expenses	2 9 9	
	£9 8 11	

HECKMONDWIKE.

Collection in the Moravian Church	1 13 3	
Ditto, Sunday School ..	0 4 6	
Lectures	0 19 9	
	£2 17s. 6d.	
<i>Mission Boxes:</i>		
Allatt, Miss	0 3 3	
Barber, Miss	0 2 0	
Buckham, Mrs.	0 4 6	
Collon, Miss	0 6 7	

for the Year ending March 31st, 1938.

ix.

	GENERAL FUND.	SPECIAL OBJECTS.
	£ s. d.	£ s. d.
Holt, Mrs.	0 1 11	
Parkin, Miss	0 14 10	
Peel, Miss	0 3 2	
Senior Ladies' Sewing Party	0 11 0	
Taylor, Mr. H.	0 3 4	
Todd, Mrs. F.	0 5 0	
Todd, Mrs. N. H.	0 2 11	
Wailles, Mrs.	0 2 9	
Waterhouse, Mrs.	0 5 11	
Wood, Mrs. A.	0 3 3	
Wormald, Mrs. N.	0 6 8	
£3 17s. 1d.		
Total	£6 14 7	

HORTON.

Collections in the Moravian Church	4 14 0	
Ditto, Sunday School	4 0 0	
Mite Association (see p. ii.)		
Total	£8 14 0	

KILWARLIN.

Collections in the Moravian Church	1 3 6	
Lantern Lecture	1 9 0	
£2 12s. 6d.		
Mission Boxes :		
Briggs, Miss	0 9 0	
Grant, Mrs.	0 3 3	
Sunday School	0 9 3	
£1 1s. 6d.		
For £200 Appeal Fund		1 0 0
Total	£3 14 0	£1 0 0

KIMBOLTON.

Collections in the Moravian Church	2 7 9	
Forster, Rev. C. R.	0 3 0	
In Memory of Mrs. W. H. Landen	0 10 0	
In Memory of J. T. Lester, Esq.	1 1 0	
Lester, Miss	0 5 0	
Satchwell, Rev. C. W.	0 10 0	
Ditto, for £200 Appeal Fund		1 0 0
Mite Association (see p. ii.)		
£5 16s. 9d.		
Mission Boxes :		
Dickins, Miss	0 11 0	
Hankins, Miss	1 0 0	
Landin, Miss	0 15 6	
Pinner, Mrs.	0 15 11	
Wagstaff, Miss	1 6 3	
Wilson, Mrs.	0 10 0	
£4 18s. 8d.		
For £200 Appeal Fund		1 10 0
Total	£9 15 5	£2 10 0

GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.

KINGSWOOD.

Collections in the Moravian Church	1 1 0	
Mite Association (see p. ii.)		
£1 1s. 0d.		
Mission Boxes :		
Burr, Rev. & Mrs.	0 6 0	
Women's Bible Class	0 7 0	
Sunday School	1 0 0	
£1 13s. 0d.		
Total	£2 14 0	

LEOMINSTER.

Collections in the Moravian Church and Lectures	1 12 10	
Ditto, in the Sunday School	0 6 3	
Mite Association (see p. ii.)		
Y.P.G., for Rev. F. Grubb's Work		1 0 0
£2 19s. 1d.		

By Mrs. Miles.

A Friend	0 2 6	
Brewer, Rev. E. G.	0 2 6	
Davis, Mr. N.	0 2 6	
Ellwood, Mrs.	0 2 6	
Jackson, Capt. & Mrs.	0 2 6	
Johnson, The Misses	0 5 0	
Miles, Mrs. M. J.	0 10 0	
Ditto, for George Schmidt Memorial Fund		1 0 0
Phillips, Miss	0 2 6	
Phillips, Mr. W.	0 2 6	
Shawe, Miss K.	0 10 0	
Taylor, Mrs.	0 2 0	
Vine-Stevens, Mrs.	0 10 0	
West, Miss	0 2 6	
£3 17s. 0d.		
Total	£4 16 1	£2 0 0

LONDON, FETTER LANE.

Collection in the Moravian Church	1 7 4	
Ladies' Sewing Meeting	23 3 6	
Ditto, for Brinkley School, Jamaica		5 0 0
Ditto, for Rev. J. Dingwall's Work, Demerara		10 0 0
Ditto, for Rev. R. J. Fleming's Work, Ja- maica		5 0 0
Ditto, for Rev. C. Smith's Work, Jamaica		5 0 0
Mite Association (see p. ii.)		
£49 10s. 10d.		
Mission Box :		
Whitting, H.	0 5 5	
£0 5s. 5d.		
For £200 Appeal Fund		10 2 10

Subscriptions and Donations

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
<i>By Mrs. V. M. Heath.</i>						
Andros, Mrs. ..	0	2	6			
Anon. ..	0	1	0			
Barrington, Mrs. ..	2	0	0			
Bertenshaw, Mrs. ..	1	0	0			
Birtill, Miss E. ..	0	10	0			
Connor, Miss W. ..	0	2	0			
Edwards, Mrs. ..	1	0	0			
Edwards, Miss D. ..	1	0	0			
Elliott, Mr. H. ..	0	5	0			
Heath, Mr. C. ..	5	5	0			
Heber, Dr. A. R. ..	1	1	0			
Hines, Mrs. H. ..	1	1	0			
Kershaw, Mr. E. ..	1	1	0			
Klesel, Mrs. K. ..	0	2	6			
La Trobe, Miss E. S. ..	0	10	0			
Libbey, Rev. & Mrs. J. N. ..	1	0	0			
Müller, Mr. W. ..	0	10	0			
Oates, Mr. J. S. ..	0	10	0			
Pemsel, Mrs. H. J. ..	0	5	0			
Pennington, Mrs. L. G. ..	0	2	6			
Pusey, Mrs. ..	1	0	0			
Pusey, Miss ..	0	2	6			
Sanderson, Mrs. ..	0	5	0			
Scandrett, Mr. J. R. ..	1	0	0			
Seager, Miss ..	0	5	0			
Shaw, Mrs. H. ..	0	5	0			
Souter, Mrs. ..	3	0	0			
Spear, Mrs. ..	1	0	0			
Spooner, Mr. ..	0	11	0			
Still, Mrs. ..	0	2	6			
Tjaden, Mrs. A. ..	0	5	0			
Vaughan, Mr. ..	0	10	0			
Ward, Mrs. ..	0	5	0			
	£25 19s. 6d.					

*For Leh Special Fund (Orphans).**By Mrs. M. Klesel.*

Batt, Mrs. W. ..	0	5	0
Bertenshaw, Mrs. ..	0	2	6
Heath, Mr. C. ..	0	5	0
Klesel, Mr. K. ..	0	2	6
Libbey, Mrs. N. ..	0	2	6
Pemsel, Mrs. H. J. ..	0	1	6
Perrett, Miss ..	0	2	6
Scandrett, Mr. J. R. ..	0	5	0
Shaw, Mrs. H. ..	0	2	6
Shawe, Mrs. J. E. ..	0	2	6
Skeen, Miss ..	0	2	0
Smith, Mr. Alfred ..	0	2	0
	£1 15s. 6d.		
Total	£50	15	9
	£36	18	4

LONDON, HORNSEY.

Collections in the Moravian			
Church ..	6	4	4
Ditto, in the Sunday			
School ..	5	0	2
Ditto, Proceeds from			
Nativity Play ..	1	14	0
Ditto, at Talk by Rev.			
F. A. Peter, for Tibet			1 7 6
Dean, Mr. A. ..	1	0	0
Mite Association (see p.			
ii.)			
Soldan, Mr. O. ..	1	5	0
Ditto, for £200 Appeal			
Fund ..			5 0 0
	£21 11s. 0d.		

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
<i>Mission Boxes:</i>						
Soldan, Mr. O. ..	1	0	0			
£1 0s. 0d.						
For £200 Appeal Fund				6	4	0

By Mrs. H. Smith.

Barnett, Miss E. ..	1	0	0
Heber, Mrs. G. ..	2	0	0
Kinross, Mr. J. A. ..	2	2	0
Lamble, Mrs. ..	0	10	0
La Trobe, Miss E. K. ..	0	5	0
La Trobe, Mr. W. O. ..	0	10	0
Pemsel, Mr. G. H. ..	1	12	6
Pidgeon, Mr. H. M. ..	3	1	0
Ditto, for George Schmidt			
Memorial Fund ..			2 2 0
Readers of "By Patience			
& the Word" ..	0	2	0
Smith, Mr. H. N. ..	0	12	6
Tree, Miss E. A. ..	0	10	0
£14 7s. 0d.			

*For Leh Special Fund (Orphans).**By Mrs. M. Klesel.*

Essex, Miss	..	..		0	2	6
Wilson, Rev. H. J.	..			0	5	0
£0 7s. 6d.						
Total			£28 8 6	£15	1	0

LONDON, UPTON MANOR.

Collections in the Moravian			
Church ..	3	6	0
Ditto, from the Sunday			
School ..	3	0	0
Chapman, Master Donald			
(box), per Miss Matthews	0	13	0
Donation from Women's			
Meeting ..	2	0	0
Mite Association (see p.			
iii.)			£8 19s. 0d.

Mission Boxes:

Anon. ..	0	2	6
Ashdown, Mrs. ..	0	8	9
Ashworth, Mrs. ..	0	1	0
Baldwin, Mr. S. ..	1	12	10
Beaman, Mrs. ..	0	18	6
Beech, Mrs. ..	0	10	0
Boulton, Mrs. ..	0	1	6
B.R.L. ..	1	10	0
Brown, Mr. & Mrs. E. ..	0	14	3
B.T.N. ..	0	6	0
B.W.S. ..	0	5	0
Callway, Miss M. ..	1	14	9
Canon, Mrs. ..	1	0	0
Chubb, Miss ..	0	10	2
Clamp, Mrs. ..	0	13	7
Collins, Mr. & Mrs. A. ..	0	11	4
Crawford, Mrs. ..	0	4	6
Crawford, Mrs. C. ..	0	3	0
Davison, Mrs. ..	0	13	2
Diagre, Miss ..	0	2	0
Diagre, Grace ..	0	4	4
Dubury, Joan ..	0	4	0
English, Miss M. ..	0	6	0
Groom, Mr. & Mrs. ..	0	14	10
Isherwood, Mrs. ..	0	9	6
Jones, Mr. & Mrs. ..	0	16	6
King, Mr. G. ..	0	3	0
Lamude, Mrs. ..	0	2	6

	GENERAL FUND.	SPECIAL OBJECTS.
	£ s. d.	£ s. d.
Lay, Mrs.	0 15 0	
Leill, Mr. R.	0 5 0	
Longhurst, Miss (the late)	0 1 0	
L.V.C.	0 15 6	
Macklin, Mr. & Mrs. ..	0 10 0	
Morgan, Miss H. ..	0 3 7	
Morgan, Miss Iris ..	0 2 6	
Morning Sunday School	0 3 6	
Newman, Joan	0 2 6	
Pascoe, Miss	0 5 0	
Payne, Miss E.	0 5 3	
Pingre, Miss O.	0 5 4	
P.L.E.	0 2 6	
Rangers & Guides Bible Class	0 13 0	
Richardson, Ethel ..	0 1 0	
Rogers, Mr. & Mrs. A. ..	0 5 0	
Roper, Mrs.	0 5 0	
Rosa	0 11 4	
Rose, Mrs.	0 5 0	
S.M.	0 10 0	
Smith, Mr. & Mrs. G. H. ..	0 13 3	
S.O.	1 10 0	
Tamsett, Mrs.	0 2 6	
Thelwall, Mrs.	0 2 6	
Theobald, Mrs.	1 1 7	
Wimprey, Miss (the late) ..	0 1 11	
Yeates, Miss	0 13 0	
X.Y.Z.	1 8 6	
Zero	1 1 5	
	£28 5s. 2d.	

Total £37 4 2

MALMESBURY.

Collections in the Moravian Church	2 8 4	
From Sale of Work	4 0 0	
Lockstone, Mr. E. H.	0 14 0	
	£7 2s. 4d.	

Mission Boxes :		
Bailey, Mrs. J.	0 3 10	
Bishop, Mrs. W.	0 3 8	
Box, Mr. D.	0 1 10	
Clarke, Mr. & Mrs. W. ..	2 17 0	
Curtis, Miss D.	0 12 4	
England, Mrs.	0 2 10	
Gough, Miss G.	0 10 0	
Jones, Mr. & Mrs. E. ..	1 0 0	
Jones Miss G. M.	1 0 5	
Jones, Master H.	0 5 0	
Pearce, Mr. E.	0 5 6	
Perrett, The Misses and Messrs. C. & S. Twine	1 10 5	
Perry, Miss and Mrs. Hinder	0 5 4	
Sunday School Box	2 12 3	
Tanner, Mrs. J.	0 7 1	
Tyler, Mrs.	0 6 7	
	£12 4s. 1d.	

By Miss Hanks.

A Friend	0 10 0	
Hanks, Miss	0 3 0	
Jones, Mrs. J. A.	0 10 0	
Lockstone, Mr. W. H. ..	0 2 6	
Matthews, Mrs. C.	0 2 6	
Richmond, Mrs.	0 7 0	
	£1 15s. 0d.	
For £200 Appeal Fund		2 0 0
Total	£21 1 5	£2 0 0

GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.

MIRFIELD AND HALIFAX.

Collections in the Moravian Church	1 15 11	
	£1 15s. 11d.	

By Miss Lister.

Binns, Mrs. H.	0 2 0	
Elliss, Miss	0 2 6	
Lang, Mrs. G.	0 2 6	
Lister, Miss	0 10 0	
Swithenbank, Mr.	0 5 0	
Waddington, The Misses	0 10 0	
	£1 12s. 0d.	

By Miss Joyce Hirst.

Armitage, Miss Mary ..	0 3 0	
Bishop, Miss	0 5 6	
Clough, Mrs.	0 4 6	
Ellis, Mrs. T.	0 6 0	
Gill, Mr. P.	0 6 0	
Haigh, Mrs. F.	0 6 0	
Hall, Mrs.	0 5 0	
Heeley, Mrs. L.	0 6 0	
Hirst, Mrs. A. E.	0 3 0	
Hirst, Miss	0 3 6	
Hirst, Mr. H. R.	0 6 0	
Hirst, Mrs. H. R.	0 5 0	
Holt, Mr. Fred	0 5 0	
Stead, Mrs. N.	0 3 0	
Sunderland, Mrs.	0 3 0	
Swithenbank, Mrs. E. ..	0 3 0	
Swithenbank, Miss E. ..	0 3 4	
Swithenbank, Mrs. W. ..	0 3 0	
Wilson, Miss	0 2 0	
	£4 1s. 10d.	

*Y.P.S.C.E.**By Miss Ethel Crawshaw.*

Armitage, Mrs. J.	0 4 4	
Barnes, Mrs. F.	0 4 4	
Crawshaw, Mrs. A.	0 4 4	
Swithenbank, Mrs. A. ..	0 4 4	
Swithenbank, Mrs. E. ..	0 5 0	
Wilson, Miss E.	0 4 4	
	£1 6s. 8d.	
For £200 Appeal Fund		3 0 0
Total	£8 16 5	£3 0 0

OCKBROOK.

Collections in the Moravian Church	11 7 9	
A Friend of Moravian Missions	10 0 0	
Chorley, Mrs. M.	0 10 0	
Proceeds of Lectures ..	4 7 3	
Mite Association (see p. iii.)		
	£26 5s. 0d.	

Mission Boxes :

Sunday School—		
Junior Department	2 3 10	
Primary Department	0 12 1	
Senior Girls	0 16 10	
Inter. Girls	0 4 1	
Senior Boys	0 16 9	
Inter. Boys	0 4 3	
	£4 17s. 10d.	

	GENERAL FUND. £ s. d.	SPECIAL OBJECTS. £ s. d.
<i>By Mrs. H. S. Nelson.</i>		
Batt, In Loving Memory of Rev. W. C. ..	5 0 0	
Cartwright, In Loving Memory of Miss ..	1 1 0	
Harvey, Mr. H. T. ..	5 0 0	
Ditto, for George Schmidt Memorial Fund ..		5 0 0
Nelson, Miss C. M. ..	0 2 6	
Nelson, Mrs. H. S. ..	1 0 0	
£17 3s. 6d.		

<i>By Mrs. S. H. Kershaw.</i>		
A Thankoffering ..	2 16 0	
Brown, The Misses ..	1 0 0	
Hassé, Dr. & Mrs. H. R. ..	1 10 0	
£5 6s. 0d.		
For £200 Appeal Fund		2 0 0
Total	£48 12 4	£7 0 0

OPENSHAW.

Church Grant ..	3 0 0	
£3 0s. 0d.		
<i>Mission Boxes:</i>		
Barnsley, Miss A. ..	0 11 5	
Bulmer, Mrs. ..	0 4 9	
Chadwick, Misses D. & I. ..	0 1 6	
Clapham, Miss A. ..	0 19 0	
Dainty, Miss J. ..	0 0 5	
Dower, Mrs. R. ..	0 9 0	
Dye, Mr. L. ..	0 4 0	
Edge, Miss E. ..	0 5 2	
Elliss, Misses M. & C. ..	0 3 5	
Goodwin, Miss A. ..	0 7 9	
Grattidge, Mr. ..	0 4 0	
Kershaw, Miss D. ..	0 1 2	
Lee, Miss C. ..	0 3 2	
Manse, The ..	0 6 3	
Matthewman, Miss U. ..	0 10 2	
Packwood, Misses E. & M. ..	0 5 7	
Pitts, Miss M. ..	0 6 0	
Shelton, Miss M. ..	0 3 6	
Standring, Miss A. ..	0 3 7	
Whitehead, Misses C. & M. ..	0 5 5	
£5 15s. 3d.		
For £200 Appeal Fund		0 10 0
Total	£8 15 3	£0 10 0

PERTENHALL.

<i>Collections in the Moravian</i>		
Church ..	0 14 0	
Ditto, at Lantern Lec- ture ..	0 11 3	
£1 5s. 3d.		

By Miss C. Clarke.

Banks, Mrs. H. ..	0 5 0	
Banks, Miss ..	0 2 0	
Bates, Mrs. ..	0 2 6	
Clarke, Mrs. G. ..	0 5 0	
Cooper, Miss ..	0 2 0	
Holyoak, Miss ..	0 1 0	
Leflay, Mrs. ..	0 1 0	
Lester, Miss ..	0 5 0	
Peppitt, Miss ..	0 2 0	

	GENERAL FUND. £ s. d.	SPECIAL OBJECTS. £ s. d.
Reynolds, Miss A. ..	0 1 0	
Robinson, Mrs. ..	0 1 0	
Wade, Mrs. ..	0 10 0	
Ward, Mrs. ..	0 10 0	
Wilford, Mrs. ..	0 1 0	
£2 8s. 6d.		

Mission Boxes:

Bates, Mrs. and Miss Banks ..	0 14 9	
Clarke, Miss ..	0 18 0	
Hardwick, Mrs. ..	0 8 2	
Pack, Miss L. & Miss D. Reynolds ..	1 1 0	
Pedley, Mr. & Mrs. ..	0 5 0	
Robinson, Mrs. ..	0 15 0	
Sunday Scholars ..	0 1 9	
Thorngate, Mrs. ..	0 0 9	
£4 4s. 5d.		

For £200 Appeal Fund..		0 12 6
Total	£7 18 2	£0 12 6

PRIORS MARSTON.

<i>Collections in the Moravian</i>		
Church and Lecture ..	1 2 1	
Mite Association (see p. iii.)		
£1 2s. 1d.		

Mission Boxes:

Brown, Mrs. W. ..	0 4 9	
King, Miss E. ..	3 8 9	
Lowe, Geoffrey ..	0 6 8	
Matthews, Bertie ..	0 14 0	
Tysoe, Joyce & Margaret ..	0 7 0	
Wareing, Mr. & Mrs. ..	1 0 0	
£6 1s. 2d.		

Total £7 3 3

RISELEY.

<i>Collection in the Moravian</i>		
Church ..	1 0 10	
Donation from Church Fund ..	0 3 6	
Ditto, "Anon." ..	0 3 0	
Lantern Lecture ..	0 12 4	
Mite Association (see p. iii.)		
£1 19s. 8d.		

Mission Boxes:

Banks, Miss ..	0 6 9	
Brown, Mrs. E., "Weipa" ..	0 4 3	
Marshall, Miss ..	0 4 0	
Wright, Mrs. ..	0 2 6	
£0 17s. 6d.		

Less Expenses 2 17 2
0 3 6

Total £2 13 8

SALEM.

<i>Collections in the Moravian</i>		
Church ..	5 10 2	
Donation, Wareing, Mr. J. W. ..	5 2 0	
£10 12s. 2d.		

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
<i>Mission Boxes:</i>						
Barrett, Mrs. H.	..	0	2	10		
Craig, Mrs.	..	0	6	7		
Dunkerley, Miss M.	..	0	6	2		
Knight, Mrs. T.	..	0	4	8		
Schofield, Mr. G.	..	0	3	6		
Singleton, Miss B.	..	0	5	6		
Vince, Mrs.	..	0	2	9		
Wood, Miss M.	..	0	3	0		
£1 15s. 0d.						

Total £12 7 2

SWINDON.

Church Donation	..	2	0	0		
Sunday School Donation	..	5	0	0		
Total	£7	0	0			

TYTHERTON.

Collections in the Moravian						
Church ..	..	2	1	0		
Austin, Mrs.	..	0	10	0		
£2 11s. 0d.						

<i>Mission Boxes:</i>						
Robbins, Mrs.	..	0	14	1		
Sunday School	..	1	2	6		
£1 16s. 7d.						

*Ladies' Association.
By Miss Jefferys.*

Barnes, Mrs.	..	2	0	0		
Humberstone, Miss	..	0	5	0		
Jefferys, Miss	..	0	2	0		
Zippel, Miss	..	0	3	6		
Zippel, Miss E. M.	..	0	2	6		
£2 13s. 0d.						

Total £7 0 7

WELLFIELD.

<i>Mission Boxes:</i>						
Bousfield, Miss	..	0	3	0		
Sunday School:						
Junior Dept.	..	0	8	8		
Primary Dept.	..	0	14	0		

Total £1 5 8

WESTWOOD.

Collections in the Moravian						
Church ..	..	5	3	9		
Prayer Union	..	3	3	0		
Social	..	3	5	1		
Young Ladies' Class, for Dr. Thaeler's Work	..				1	1
£12 12s. 10d.						

<i>Mission Boxes:</i>						
Boardman, Miss	..	0	5	0		
Brierley, Mrs.	..	0	6	0		
Buckley, Mrs. G.	..	0	5	0		
Buckley, Miss	..	0	7	6		
Butterworth, Mrs.	..	0	2	7		
Carter, Mrs.	..	0	5	0		
Carter, P. & J.	..	0	15	0		

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Casterton, Mr. E.	..	0	3	2		
Clarkson, Mr. W.	..	1	1	0		
Dewhurst, K. F.	..	0	10	0		
Hassall, Mrs.	..	0	5	6		
Johnston, Mrs.	..	0	5	0		
Kershaw, J. & M.	..	0	6	0		
Kershaw, Miss	..	0	15	0		
Lees, Mrs. J. J.	..	1	0	0		
Manse, The	..	0	11	0		
Mills, Mr. J. H.	..	0	4	6		
Taylor, G. & A.	..	1	8	0		
Wednesday Knitting Class	..	2	12	6		
Whitehead, Mr. J.	..	0	3	11		
Wrigley, Miss E.	..	0	5	0		
Young, Mr. W.	..	0	10	0		
£12 6s. 8d.						

23 18 6
Less Expenses 0 1 6

Total £23 17 0 £1 1 0

WOODFORD AND EYDON.

Collections in the Moravian						
Church at Woodford	..	1	14	0		
Ditto, at Eydon	..	0	10	6		
Donations, Woodford	..	0	2	6		
Missionary Lecture, Woodford	..	0	15	0		

Mite Association (see p.
iii.) £3 2s. 0d.

<i>Mission Boxes:</i>						
A Friend	..	0	2	6		
Haynes, Mrs. Lena	..	1	10	1		
Knibbs, Mrs.	..	0	4	6		
Needle, Mrs.	..	1	10	3		
Pratt, Doreen	..	0	5	7		
Prestidge, Mrs. A.	..	0	11	6		
Sunday School	..	0	19	6		
Welch, Miss L.	..	0	11	0		
£5 14s. 11d.						

Woodford, for £200 Appeal Fund	..				0	17
Eydon, for £200 Appeal Fund	..				0	11

£8 16 11
Less Expenses 0 15 0

Net Total £8 1 11 £1 8 6

WYKE.

Collections in the Moravian						
Church	..	5	10	0		
Ditto, in the Sunday School	..	1	3	11		
Donation	..	1	0	0		
Mission Lecture	..	0	19	0		
Mission Boxes	..	0	11	4		

Total £9 4 3

Legacies of £115 14s. 1d.; £82 13s. 3d.; £50;
£45; £27 4s. 4d.; and £5, have been received
during the year.

Analysis of Contributions to "Other Missionary Objects."

	£	s.	d.	£	s.	d.		£	s.	d.
Leper Home, Jerusalem,							Tibet Mission, "Own Missionaries"			
General Fund, per							and Native Workers	336	16	4
Treasurer	267	12	1				Leh Zenana	45	0	0
Ditto, from London							Leh Special Fund (Orphans)	2	3	0
Association	91	17	11				Leh Hospital		6	1
Ditto, Ditto, for Beds ..	177	18	11				Demerara	16	0	0
Ditto, Ditto, Legacies ..	270	8	3				Jamaica	11	6	6
	£807	17	2				Ditto, for Brinkley School	5	0	0
				807	17	2	Ditto, for Carmel School	1	0	0
Education Fund				804	17	8	£200 Appeal Fund	79	1	10
Bohemian Mission				24	16	0	West India Country Schools	41	19	10
Unyamwezi				2866	19	8	British West Indies	3	10	0
Ditto, Sikonge Hospital ..				11	19	0	Special Emergency		6	0
Ditto, Leper Work				11	10	0	Medical Training Fund	1	0	0
Labrador				101	10	11	George Schmidt Memorial Fund ..	11	3	6
Ditto, Nain School				229	9	8				
Ditto, Motor Boat				756	4	0				
Nicaragua Mission and "Own Mis-										
sionary"				31	0	0				
							Total	£6,200	17	2

SUNDAY SCHOOLS.

Repeated from the foregoing lists.

	£	s.	d.		£	s.	d.
Baildon	2	10	0	Kilwarlin		9	3
Ballinderry		12	3	Kingswood	1	0	0
Baltonsborough		18	10	Leominster		6	3
Bedford, St. Peter's	3	16	6	London, Hornsey	6	14	2
Bedford, Queen's Park	2	2	0	London, Upton Manor	3	3	6
Belfast, University Road ..		10	0	Malmesbury	2	12	3
Bristol	2	1	2	Ockbrook	4	17	10
Brockweir	1	1	10	Pertenhall		1	9
Crook		14	10	Swindon	5	0	0
Fairfield	16	10	0	Tytherton	1	2	6
Fulneck	9	10	2	Wellfield	1	2	8
Gomersal	7	0	0	Woodford and Eydon		19	6
Gracehill	3	10	7	Wyke	1	3	11
Haverfordwest		5	0				
Heckmondwike		4	6				
Horton	4	0	0				
				Total	£84	1	3

£200 APPEAL FUND.

Repeated from the foregoing lists.

	£	s.	d.		£	s.	d.
Bedford, St. Peter's	2	12	6	London, Hornsey	11	4	0
Bedford, Queen's Park		17	0	Malmesbury	2	0	0
Belfast, University Road ..	6	16	0	Mirfield	3	0	0
Bristol	11	0	0	Ockbrook	2	0	0
Dublin	10	0	0	Openshaw		10	0
Fairfield	4	12	0	Pertenhall		12	6
Fulneck	3	16	6	Woodford and Eydon	1	8	6
Gracehill	5	0	0				
Kilwarlin	1	0	0				
Kimbolton	2	10	0				
London, Fetter Lane	10	2	10				
				Total	£79	1	10

SUMMARY OF MISSION RECEIPTS to MARCH 31st, 1938.

Names.	General Fund.			Other Missionary Objects.			TOTALS.		
	£	s.	d.	£	s.	d.	£	s.	d.
Boarding Schools Missionary Association ..	14	17	6	—	—	—	14	17	6
Mite Association	24	16	0	24	16	0	49	12	0
General Contributions	123	15	4	2990	18	11	3114	14	3
Baildon	14	13	4	—	—	—	14	13	4
Ballinderry	2	18	2	—	—	—	2	18	2
Baltonsbrough	17	19	7	205	5	0	223	4	7
Bath (Twerton)	3	3	0	—	—	—	3	3	0
Bedford (St. Peter's)	33	15	5	6	4	8	40	0	1
Do. (Queen's Park)	7	16	0	17	0	—	8	13	0
Belfast (University Road)	25	3	6	10	16	6	36	0	0
Do. (Cliftonville)	11	0	6	—	—	—	11	0	6
Bristol	150	17	5	16	12	7	167	10	0
Brockwell	1	4	3	—	—	—	1	4	3
Crook	3	15	0	—	—	—	3	15	0
Dublin	1180	3	4	13	15	0	1193	18	4
Dukinfield	11	5	7	1	0	0	12	5	7
Fairfield	27	2	8	4	12	0	31	14	8
Fulneck	30	14	3	17	17	3	48	11	6
Gomersal	8	18	3	—	—	—	8	18	3
Gracehill	27	10	1	5	0	0	32	10	1
Haverfordwest	9	8	11	—	—	—	9	8	11
Heckmondwike	6	14	7	—	—	—	6	14	7
Horton	8	14	0	—	—	—	8	14	0
Kilwarlin	3	14	0	1	0	0	4	14	0
Kimbolton	9	15	5	2	10	0	12	5	5
Kingswood	2	14	0	—	—	—	2	14	0
Leominster	4	16	1	2	0	0	6	16	1
London (Fetter Lane)	50	15	9	36	18	4	87	14	1
Do. (Hornsey)	28	8	6	15	1	0	43	9	6
Do. (Upton Manor)	37	4	2	—	—	—	37	4	2
Malmesbury	21	1	5	2	0	0	23	1	5
Mirfield and Halifax	8	16	5	3	0	0	11	16	5
Ockbrook	48	12	4	7	0	0	55	12	4
Openshaw	8	15	3	10	0	—	9	5	3
Pertenhall	7	18	2	12	6	—	8	10	8
Priors Marston	7	3	3	—	—	—	7	3	3
Riseley	2	13	8	—	—	—	2	13	8
Salem	12	7	2	—	—	—	12	7	2
Swindon	7	0	0	—	—	—	7	0	0
Tytherton	7	0	7	—	—	—	7	0	7
Wellfield	1	5	8	—	—	—	1	5	8
Westwood	23	17	0	1	1	0	24	18	0
Woodford and Eydon	8	1	11	1	8	6	9	10	5
Wyke	9	4	3	—	—	—	9	4	3
£	2057	11	8	3370	16	3	5428	7	11
‡ For Leper Home	—	—	—	267	12	1	267	12	1
* London Association	5506	19	0	1757	11	2	7264	10	2
Total Subscriptions and Donations ..	£	7564	10	5395	19	6	12960	10	2
ENDOWMENT FUNDS—									
Bate's Trust	5050	1	0	804	17	8	5854	18	8
Horniman's Trust	197	6	8	—	—	—	197	6	8
Total Receipts from all Sources	£	12811	18	6200	17	2	19012	15	6
							£	s.	d.
The TOTAL RECEIPTS for all objects amount (as above) to £19012 15s. 6d.									
Towards which the "London Association in Aid of Moravian Missions"									
contributed							7264	10	2
British Congregations and Friends							5896	0	0
Endowment Funds							6052	5	4
GRAND TOTAL							£19012	15	6

* The London Association Total includes Legacies amounting to £3214 10s. 2d.

‡ Including £27 17s. 0d. from the American Province.

ACKNOWLEDGMENT OF PRESENTS

The TRUST SOCIETY for the FURTHERANCE of the GOSPEL (INCORPORATED) acknowledges, with many thanks, the Receipt of the following Presents of Clothing and other Articles, for the use of the Missionaries and their People :—

For Labrador.

- | | |
|--|---|
| One bale from Anon., London. | Two packages from Miss Bingham. |
| One parcel from Mrs. MacLeavy, Fairfield. | Sundry Clothing from Miss Timmis, London. |
| One parcel from Miss E. Boydell. | One case from Mrs. Harp. |
| Ten bales from Rev. R. S. Callander. | One parcel from Miss L. P. Francis. |
| Sundry parcels from Mr. A. J. Smith. | One parcel from Mr. East. |
| Various parcels of clothing and food-stuffs from Friends in Switzerland, per Rev. B. Menzel. | Three parcels from Mr. and Mrs. Sutcliffe. |
| Two parcels from Miss Warne, Brockweir. | Sundry parcels from Unknown Donors. |
| Three parcels from Miss Armitage, Kendal. | Two parcels from Fetter Lane Sewing Meeting. |
| One parcel from Miss Maggs, Bristol. | Sundry parcels from Priors Marston. |
| Sundry parcels from Mrs. La Trobe, Bristol. | Sundry parcels from Bristol. |
| Three packages from Miss M. Gilchrist. | Five parcels from Gomersal. |
| Three parcels from Rotherhithe Great Hall. | One box and one parcel from Gracehill Y.P.A. |
| One parcel from Mrs. J. N. Libbey. | One parcel from Fairfield Sewing Meeting. |
| Two parcels from Mrs. Hull. | Two parcels from Mirfield. |
| Two parcels from Mrs. Townley. | One parcel from Heckmondwike Church. |
| One parcel from Miss N. Senior. | One parcel from Bedford St. Peter's. |
| Two parcels per Miss M. E. Mitchell. | One parcel from Fairfield. |
| One parcel from Mrs. C. R. Rhodes. | Six parcels from Crook. |
| Two packages from Miss Leigh. | One parcel from Tytherton Girls' School. |
| Two parcels from Mrs. Jordan. | One parcel from Ockbrook Y.P.A. |
| One parcel from Christian Herald Publishing Co. | One parcel from Wyke Church. |
| Clothing, etc., from Larne Y.W.C.A. | Four boxes from Bath Y.P.G. |
| Seven tins Biscuits from Messrs. Peek Frean & Co., Ltd. | One bale and one parcel from Ockbrook. |
| Seven parcels from Mrs. S. K. Hutton. | One bale and three parcels from Fulneck. |
| One parcel from Miss D. Reynolds, Pertenhall. | One case from Woodford. |
| Various parcels per London Association. | One bale and one parcel from Baltonsborough. |
| One parcel from Miss Thatcher. | Two parcels from Westwood Girls' Club. |
| Three parcels from Mrs. Hallam. | One case from Swindon. |
| One case from Mrs. West, Holyhead. | One parcel from Kingswood. |
| Sundry parcels from Mrs. Sach. | One bale from Bedford, Queen's Park. |
| Four parcels from Mr. Hards. | Three parcels from Westwood Young Ladies Class. |
| Three parcels from Holland. | One bale from Bedford St. Peter's Mission Work Party. |
| Two parcels from Mr. W. G. Scandrett. | One bale from Belfast, University Road. |
| | Ten boxes from Upton Manor. |
| | Four packages from Malmesbury. |
| | Two parcels from Mrs. W. L. Birtill. |

One parcel from Miss E. M. Zippel.
 Three parcels per Mrs. H. W. Peck.
 Three parcels from Capt. Townsend.
 Three parcels from Mr. W. Muller.
 Two parcels from Miss Wareing, Priors
 Marston.
 One parcel from Evangelical Tract
 Soc.
 One parcel from Drummond Tract Soc.
 Two parcels from Mrs. Price, Bristol.
 Two parcels from Miss L. Clemens.
 One case and one parcel from Miss
 Foster, Eastbourne.
 Gramophones and Records from Messrs.
 New and Greenham, Bristol.
 One parcel from Mr. R. Cole.
 One parcel from Mrs. Trevethan.
 One case and one parcel from Miss de
 Boileau.
 One parcel from Miss E. Davey.
 One parcel from Miss Dawes.

One bale from Miss Mortimer, Exeter.
 One parcel from Miss Soldan.
 One package from Mrs. Pennington.
 One parcel from Misses D. & E. Klesel.
 One parcel from Mrs. Klesel.
 One parcel from Rev. L. J. Britton.
 Four parcels from Mr. A. Sampson.
 Two parcels from Mrs. Fidler.
 One parcel from Mrs. Nunn.
 Two parcels from Mr. & Mrs. Mitchell.
 One parcel from Miss R. Clarke.
 One parcel from Mrs. & Miss Carey.
 One parcel from Mrs. Taylor.
 Three parcels from Mrs. Peacock.
 One parcel from Mrs. Aspinall.
 Two boxes from Miss Leigh, Bristol.
 One parcel from Mrs. Tjaden.
 One parcel from Miss A. Harding.
 One parcel from Miss R. Oram.
 One parcel from Robins Mission Sunday
 School.

For Tanganyika.

Mrs. Jones, Malmesbury.
 From Fairfield.
 Fairfield League of Service.

From Bristol.
 Fetter Lane Sewing Party.
 Mrs. MacLeavy.

For other Mission Fields

Haverfordwest for *Tibet*.
 Leominster for *Jamaica*.
 Per London Association.

Priors Marston for *St. Thomas*.
 Mr. J. S. Oates.
 Mrs. Hallam.

